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NEO-THEOSOPHY EXPOSED

(T. S. & E. B., PART II.)

The previous volume is
entitled. "The Theo-
sophical Society and
its Esoteric Bogey-
dom" - - -
The next will be: - -
"The Coming Christ"

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Neo-Theosophy Exposed

Being a Searching Enquiry into the Special Tenets & Methods of Mrs. Besant's Esoteric School and Section since 1908, forming Part II of "The Theosophical Society and its Esoteric Bogeydom."

THE THEOSOPHICAL SOCIETY
" WITHOUT distinction of Creed "

vs.

THE GREED AND CULT OF ITS
ESOTERIC HEART,

viz. :

- I. Blind Faith in Annie Besant's Divine Wisdom.
- II. Unquestioning Obedience to Annie Besant's Holy Hints.
- III. Abject Worship of Annie Besant's Divine Person.
- IV. Active Spreading of Annie Besant's Holy Cult—
the Fourfold Key to INITIATION into
Annie Besant's Ruling COSMIC HIERARCHY.

BY

"VYASASHRAMA"
BOOKSHOP,
Mylapore, MADRAS,
INDIA, 1914.

F. T. BROOKS,
*late of the Theosophical Society
and Annie Besant's Esoteric
School.*

Madras
Printed by Thompson & Co
at the 'Minerva' Press,
33, Broadway, Madras

TO THE
PATIENT
HIGHER SELVES
OF
Mrs. ANNIE BESANT
AND
HER BLESSED CREW,
THIS
(SEEMING)-IMPATIENT
LITTLE ONSLAUGHT
IS
AFFECTIONATELY DEDICATED
IN PATIENT ANTICIPATION
OF
BETTER TIMES TO COME
IN CALIFORNIA
(SIX HUNDRED YEARS HENCE)
OR ELSEWHERE
AND OTHERWHEN

FOREWORD.

Disclosure a Public Duty.

This booklet contains a frank and deliberate disclosure of *certain elements* of "Private and Confidential" Teaching — spurious and counterfeit 'occult' data smuggled into the Esoteric School (the 'Heart of the Theosophical Society') by Mrs. Annie Besant and her personal supporters. Any remnants of the older, genuine teachings, impersonal and of permanent value, are scrupulously respected. Of these the author has good reason to consider himself a more conscientious custodian than the irresponsible clique of which he finds himself commissioned to expose the queer proceedings. Besides, these genuine teachings require no artificial secrecy. *Light on the Path* is published to the world, that whosoever senses Food in it, may eat. So are the *Gita* and the *Upanishads*.

The cry of "dishonourable breach of promised secrecy" is futile when the real

breach of honour has been on the other side. When a 'confidence-trick' man gets your promise of secrecy on the understanding that all his dealings with and through you shall be both blameless and beneficial, and you then gradually awaken from a blissful dream of implicit confidence in his goodness and honour to find yourself drifting into the position of a victim or, worse, of an accomplice in what is not straightforward and therefore *cannot* be truly and enduringly good, your duty surely is to expose the mischief and put all possible future victims on their guard as far as in your power lies. To shirk a task like this because it is invidious, dangerous, and productive of enmity, loss and trouble to yourself, were cowardice. It is to such sanative public tasks as this that Shri Krishna's command "*itasmād yuddhyasva bhārata*"—"Therefore fight, O Bhārata!" most obviously applies. On such tasks, honestly undertaken with howsoever inadequate powers and means, rests the Blessing of the One *true* and *good* God and all His Saints, whatever the immediate outside-consequences *to the doer* may be. As for the ultimate consequences to the world of *any* and *every* sincere attempt to see and set forth Truth and prick sham bubbles—sacerdotal, financial, or of whatever nature—they *can not be otherwise than good*, although the Good, as the *Upanishads* and *Gītā* wisely warn us, is generally *not pleasant at first taste*.

Satyam eva jayate—“Truth alone conquers”
 in the long run.

13th May 1914.

F. T. BROOKS.

N. B.—The importance of these disclosures to the Indian Public will be shown in the last two Chapters. See also pamphlet : “*The Latest Phase of Besantism*,” containing newspaper-correspondence on the subject.

NOTE.

This is really Vol. II of “*The Theosophical Society and its Esoteric Bogydom*,” published under a distinctive title. The adoption of this was due at first to my feeling unable at the time, owing to want of funds, to publish more than a small instalment—say 120 pp. or so. It is thanks to the kindness of Messrs. Thompson & Co. that I have been enabled to take advantage of the ‘dead season’ in Madras to pull the whole book through—for which I owe Messrs. Thompson a debtof considerable and lasting gratitude, not easy to compute, besides a good Rs. 1,500 in solid cash.

All readers willing to help in the prompt discharge of this complex debt are invited to send their contributions to the author and publisher.

F. T. BROOKS,

10th July, 1914.

Mylapore, Madras, India.

NOTE.—*Concerning the Starry Foreword of "The Theosophical Society and its Esoteric Bogydom," Part I.*

A very good friend writes, sagely taking me to task for publicly disclosing the identities of persons recognised in the "Lives of Alcyone." The same friend—a pledged member of Mrs. Besant's Esoteric Section, but not entitled to the list in question—wrote to me, a little while before, asking me to communicate *to him* (as a matter of friendly complaisance) the list in question, of the possession of which I made no secret. He evidently does not see that it is precisely that spirit of Esoteric Complaisance—the *bane* of the Theosophical Society, deliberately fostered by Mrs. Besant and her associates—which I am as deliberately knocking on the head. Had I privately circulated this list *among my friends*—as the friend in question evidently wished me to do, I might well despise myself. I look upon these disclosures as a matter of public *duty, not favour*, and shall not disclose to one what I may not disclose to all. I have convinced myself of the deep-rooted mischief which Mrs. Besant's esoterico-social plots involve, and am determined, in the interests of her past (and threatened future) victims, to disclose, as efficiently as I can, all that is given me to disclose. Let all my erstwhile 'friends' understand this clearly once for all, and let those only call themselves my *friends* who heartily approve of my working, not to please myself or them or any other, but *to serve the Public.*



LITTLE NOSEGAYS.

FROM AN EXOTERIC NEO-THEOSOPHIC FLOWER-BED.

(*Italics and parentheses Mine.—B.*)

I.—The Warrior-Saint (Annie Besant)

“...According to one's own temperament and idiosyncrasies, one's own dreams and imaginations [distinctly good, this—B.] one's own hopes and aspirations, will she be seen as having achieved in the past, as toiling in the present, and as standing triumphant in the future. At the high level at which she stands to-day it is not possible to comprehend her in her entirety, and thus every one who has been so fortunate as to have come within the sphere of her elevating influence gives glad recognition to that much in her to which his own smaller nature responds. To some the extraordinary gift of her intellect and her marvellous grasp of the eternal verities of life prove most attractive ; to others her great power . . . ; to still others her great capacity for organisation, her strong leadership and her fearless advocacy of truth, as *she sees it*, are objects of wonder and admiration. Many have been relieved by her of their want and suffering [not to speak of their consciences and their available surplus cash.—B.] . . . Simple is both her message and her life, yet her character and her personality it is *not easy to read*. The diverse aspects in which it reveals itself cannot be completely understood or absolutely measured Like all who are truly great Mrs. Besant too has to pay the penalty of greatness. People [yea, most excellent people—the writer of this praise, for one] very often judge her by their own standards and imagine her to be confined within the limits of *their own [honest] idea of her*, and when she acts in a manner which does not fit into their own conceptions they condemn her and judge her harshly and cruelly [I should say

"they (the blinker-decorated) absolve her unconditionally, as commanded by Mr. Leadbeater and others, *on esoteric grounds* which no lesser (by definition) soul can probe."] Nothing is more edifying than to see her going on her way unheeding praise and blame [even when vouchsafed by the Lord Bishop of Madras ! ? ? ? ?] Many a fight has she fought yet she has with the noble pride of a true Kshatriya ever scrupulously observed the rules of fair and honourable fight [yea, even when "deviating from common honesty" (according to Justice Oldfield) on the well-known principle that ALL is fair in love and war.]

Will such a noble warrior have to fight single-handed ? Thousands of hearts will emphatically cry out "No" . . . The very earnestness with which one enters the ranks of the fighters for [Mrs. Besant's] truth is the guarantee that it will finally triumph and prevail. The world has yet to wait long before its ignorant children will learn to treat its benefactors [at the cost of blind obedience] and great ones [at the cost of wide-spread hallucinated subserviency] better [I am afraid this world has indeed not yet learnt to treat such vampirical 'greatness' as the world's interests require it to be treated.—B—] but let us theosophists cheerfully gather round *our chief* and with her manfully fight the sacred cause of Truth. [Here I can but underline. Mr. Gurdu has already done my work by writing 'Truth' with a capital 'T' in this particular instance, and leaving out the conjunction 'for'. Neo-Theosophy is indeed sheer superstition and blind sentiment arrayed against the sacred cause of Truth.—B.]

IQBAL NARAYAN GURDU, M.A., LL.B.,

Late Headmaster, Central Hindu College, now General Secretary, T. S. in India. 'Theosophy in India,' Oct. 1913.

II.—Mrs. Besant Triumphant.

"..... I would, however, say that to my mind she has never been so clearly the messenger of the Elder Brethren of the world as when she conducted the recent case before the High Court of Madras, or when she was in the midst of the troubles through which the Central Hindu College has been passing."

[For the latter, see Bhagavan Das's Letter in *T. S. & E. B.*, I., Append., pp. lxii-lxxxiv. For the former, I have read certified copies of the proceedings in Court, and can testify that she is as merciless a cross-examiner as any bar would care to boast of, deliberately striving to confuse and trap her victim in a manner which NO PERSON HAVING EXPERIENCED SPIRITUAL COMMUNION WITH GOD and remembering Him COULD POSSIBLY RESORT TO. SUCH A ONE HAD RATHER GO COMMUNE WITH GOD IN JAIL, THOUGH INNOCENT, THAN HANDLE THE WORST OF FOES AS CASUALLY AS MRS. BESANT DOES.] ". . . . When she hits out, every blow becomes a lesson [yea, an object-lesson, truly] for which the receiver will some day, if not now, be grateful. I have it in my mind to write that *it is well to be in opposition to her*, if one must be in opposition at all, for somehow she seems to sweep up into herself all that is against her and to send it forth with her strength and purity in place of the ignorance which made the opposition. *It may be, perhaps, the reward of the bitterest opponent some day to become the most devoted friend.*"—[Well, I should say that the most determined opponent—bitterness being quite superfluous—of Mrs. Besant's Neo-Theosophic 'spirit' and worldly enterprise is *Mrs. Besant's best friend here and now*, the very friend she prays for in her pathetic utterance of 1906¹. No need to wait for Mr. Arundale's Indefinite 'some day.' Such a one alone helps to minimise the mischief let into this world through her and her blind followers, thus saving her and them the trouble of heavier reparation by and by. Friendship (the same) will certainly turn from opposition to co-operation as soon as *Mrs. Besant becomes fit for free Truth-Lovers to pull on with*. I whole-heartedly endorse Mr. Arundale's hopeful prophecy. The time is *hers* to determine.] ". . . . "Many people who disagree...do not understand that what she says she knows; do not realise that behind every word and every belief [in particular the belief that her sincere opponents "are fighting against God and must be 'ground to powder'!"] is an infinite [and quite undetectable] charity."

GEORGE S. ARUNDALE, 'Initiate,'

Late Principal, Central Hindu College, now Private Secretary to 'Alcyone.' *Theosophy in India*, October 1913.

1. "My Resignation." pp. 35-36. See also my "Open Letter."

III.—A Woman of Destiny¹.

"This is that which we call character, a reserved force which acts directly and without means." EMERSON.

Napoleon is *the Man of Destiny* of modern Europe, re-modelling, re-fashioning its map. It is certainly one of the crowning characteristics of the Nineteenth Century that it produced no less than three Women of Destiny, whose conquests were however not in the material realm but in the subtler region of the spirit. These three women were Mme. Blavatsky, Mrs. Eddy and Mrs. Besant. The latter is the only surviving member of this eminent trio of women and she is still actively at work and vitally influencing modern thought and contemporary life.

Annie Besant, P.T.S., may be described as a woman of Destiny in a twofold sense, or considered as such under two aspects, as we study both her own destiny and the effect she has produced on the destiny of thousands of men and women.

Let us recapitulate very briefly the facts of her past life which have made her what she now is, a *capable and polished instrument* in the hands of those great spiritual powers, the Masters of Wisdom, to Whose service she has dedicated her life—all that she is and has—and Who *rule the world* and guide mankind and so take their share in shaping the destiny of *every unit of humanity*.

The many crises of emotion and of thought through which Mrs. Besant has passed—crises of thought resulting, as she is pre-eminently a woman of action, in changes of conduct—should, since man is meant to be 'a progressive arrangement' and 'with consistency a great soul has simply nothing to do,' be accounted to her for righteousness, instead of being flung against her as charge of inconsistency, as they too often are. The different beliefs, or even the want of belief, she has held at different periods of her life have in fact been extremely useful factors in her final belief and work, i.e., the Theosophical *belief and propaganda*. For each belief Mrs. Besant held, placed her, as she was always a leader, in touch with large bodies of people with whom she might not otherwise have come into such intimate relations, and so made her known to an ever increasing circle. A leader must have followers, and followers of varying capacity, and of different classes; and of various modes of thought. Probably this fact explains why she was temporarily allowed to forget her real know-

1. By Elisabeth Severs, one of the ablest writers in the T. S. I publish this piece in full, merely italicising a few words, as it shows the amazing hold Mrs. Besant has obtained on some of the very best English minds.—B.

ledge and to hold diverse religious views. As a woman of Destiny she was guided to fulfil her appointed mission and her life shaped accordingly.

We find, therefore, Mrs. Besant as a young woman an enthusiast in the religion into which she had been born, holding orthodox Christian views though of a mystical and very devout nature; later as a Freethinker spreading the atheistical philosophy, and working as a politician first of the Liberal party and later as a Socialist; finally as a Theosophist avowing herself by preference a Hindu by religion—so far as that stern creed which desires no converts permits a Mlechcha, one born outside the Hindu race, to call herself Hindu. Mrs. Besant thus knows, can put her finger on the pulse of Christianity, Freethought, Socialism (to many a religion), Hinduism and Theosophy. She can recognise alike the virtues and the defects of these very different creeds and modes of thought and deal with each as necessity demands.

Thousands of clean-living, hard-thinking men and women did Mrs. Besant influence in her old Freethought days, men and women of brain-power and of grit. The Freethinkers and the Socialists come to hear her now because of 'auld lang syne' and because they still lament her loss and retain an interest in her. She has so interpreted Hinduism as to make its own children recognise the beauty and the riches of their inheritance as they had not done before. The truths of Theosophy have been disseminated all over the civilised world by her tongue of mingled sweetness and of fire—"words string themselves into ropes of pearls when the Gods give her to speak"—and her pen of keen intellect and reason. In Christianity Mrs. Besant is now exercising what promises to be an *increasing influence* dating from her Esoteric Christian teaching and enhanced *by the prophet role she has been playing* during the last few years, proclaiming as she has been doing the second Advent of the Christ, the Lord Maitreya. He, the Teacher of Angels and of men will, she teaches soon be with us again, he who last trod our earth in Palestine; and thousands of Christians and members of other religions hear her gladly, accepting the message she brings—that message of good tidings unto men which through all the long Christian centuries some devout souls have ever been expecting. Though as ever persecution and calumny gather round His messenger—for such form part of His credentials—His herald undauntedly proclaims the Lord's coming to an increasing audience. Round the Woman of Destiny is ever centred an *atmosphere of strong power* and of great attraction which fascinates and holds men's hearts and minds.

A Woman of Destiny is surely she in whom so many streams of what might have been thought conflicting thoughts meet and—

it is the characteristic of her genius—are harmonized and reconciled so as to fuse into a perfect whole. Certainly a Woman of Destiny as we think of the thousands of human lives she has entered and so influenced by her entrance that they are never the same again as before she touched them. "O, Iole, how did you know that Hercules was a God?" "Because," answered Iole, "I was content the moment my eyes fell on him." Many have confessed they too were 'content' the moment their eyes fell on Annie Besant. They themselves have told me so—some of whom she knows and some of whom she does not know—men and women who, seeing her, loved her though she knew and knows naught of them.

Napoleon led his legions on to barren victories and finally to a dreadful disaster, the fair land of France was devastated by this one man's genius for warfare and insatiate desire for self-aggrandisement. Yet to the last 'the little Corporal' was loved and well-nigh worshipped by his veterans. The Woman of Destiny of whom I write leads her followers on to that most difficult of all victories, the victory over self, to desire only that power which can be used for the world's helping and not for selfish gratification. The only crown she wears is that which the thorns of slander, treachery, and misconception have fashioned for her brow. Yet the sceptre she also wields is mightily potent by reason of the love and trust some bear her. A woman much loved and reverenced, and also extravagantly hated; *infinitely trusted* by a few and despised by the ignorant many. So is it ever with the men and women fate-led: their calm strength, certainty of purpose and strong power calls out both strenuous opposition and vigorous co-operation. And they themselves would not have it otherwise. Both, they recognise, help on their mission.

For those whom destiny leads have always a mission; a mission to themselves and a mission to humanity, and the one suberves the other. Whether the mission be that of destruction or of building up, whether the warrior or the teacher role be played, such men and women are Divinely led and Divinely guided to the appointed end. Dear Woman of Destiny whom I and others recognise, love and trust from life to death, from death to life again, what more welcome birthday-greeting can I bring to you this day than to wish you the speedy fulfilment of your prophecy, the prompt *obedience to your teaching*: "The Lord is at hand. Prepare yourselves to meet Him."

ELISABETH SEVERS.



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ERRATA AND ADDENDA.

(which the responsible reader is invited to take note of)

PAGE.	LINE.	FOR.	READ.
1	7	Disciples	Disciples
2	8	Incidentally	incidentally
10	8	C. Jinarajadasa	C. J. [Inarajadasa]
"	9-14	Words from: " Published.....(up to) ...small caps."	are added by me and should be between square brackets.
		N.B. See endorsement of <i>The Link</i> publication on p. 154, lines 15-18.	
20	title	CHAPTER II.	CHAPTER III.
23	6	is	it
25	14	spperstition	superstition
27	21	tool."	tool."
"	fn.	T. S. E. & B.	T. S. & E. B.
32	fn.	Mr.	Mrs.
34	fn. 1.2	way	may
38	1-3	C. Jinarajadasa,..... .....Hierarchy.	C. J. [Inarajadasa..... .....Hierarchy.] (Added.)
50	15	boih	both
57	21	Mr. Besant	Mrs. Besant
"	fn.	record.	record."
64	6	—[and who	—and who
68	fn.	... ... ... add: " See pp. 170-175."	
70	20	enemics	enemies
71	13	uncrupulous	unscrupulous
92	20	sepectacles	spectacles
93	1	(line 1)	(line 2)

PAGE.	LINE.	FOR.	READ.
93	16	Paganism ?	Paganism ?)
103	title	Letter	Sermon
128	4	... ... add: "The Master in question (" Van Hook's own Master"—p. 127—which statement declares Dr. Van Hook to be an Initiate on the same footing with C. J. and Arundale, so that he should have been listed with them on p. 1, above) is neither M. nor. K. H., but the Count Saint Germain, or, Master Rakoczi —the special Master of Mrs. Besant's Co-Masonry, the Temple of the Rosy Cross, etc.—a Hungarian Mahatma, for the solacing of ritualistic Europeans who would rather not be esoterically governed by Hindu Mahatmas, or Buddhist ones.	
136	13	... ... Delete the words: "(since titled)" insert comma instead.	
141	title	<i>hundred</i>	<i>hundred</i>
145	16	had dared	have dared
152	22	... ... add: "See p. 167."	
153	10	... ... add: "See p. 194."	
156	25	... ... after "written" add "or at least drafted."	
"	27	... ... after "written," add "or drafted,"	
158	13	... ... after "whatever" add "for Mr. Thompson"	
"	21	... ... after "as agreed." add: "See p. 322, foot- note. Her willingness to defend the advice, <i>testified to by him</i> , conclusively proves that she did not <i>really</i> object to it, and should be added to the evidence adduced on pp. 157-158, 167-169."	
164	2	... ... after "falsehoods," add: "[Cf. para. 7, lines 1-4, p. 153, above.]"	
168	13	... ... after "which" add: "she asserts"	
170	10	— ... after "... inconvenient incident" add: "between Mr. L. and 'Alcyone', in the latter's bathroom—some say in Mrs. Besant's bathroom.	

PAGE.	LINE.	FOR.	READ.
		Possibly there were <i>two</i> incidents, of which the... less inconvenient was used to mask the...more so."	
175	4	... ... after "(which half?)" add footnote: "Lakshman's evidence, corroborated by Mr. Gurru, is to the effect that the gentleman had discarded his nether garment."	
182	title	... ... add: "Their hair was swarming with vermin."—C. W. Leadbeater's sworn Affidavit—Jan. 1913.	
223	7	find	find
224	fn.	... ... add, "See further, pp. 280-281."	
229	fn.,	last line: for "sight <i>her</i> " read "sight of <i>her</i> "	
230	fn.,	do. add: "See Appendix, pp. 426-429."	
242	fn.	... ... add: "Mr. Martyn is at present (and has probably been for many years) Corresponding Secretary of Mrs. Besant's Esoteric Section in Australia. See his answer to Mr. J. M. Prentice's criticism in <i>Theosophy in Australasia</i> for July 1914. W. G. John, also mentioned here, has for many years been General Secretary of the T. S. in Australia. He is one of the best men I have ever met. It is the wholesale kidnapping, by psychic adventurers, of such as he, that nerves me to this unpleasant task of exposure."	
245	3	"A Choice," above	"A Choice," p. 208, above.
350	6	thought	though
361	8	against him.	against him?
372	17	meresh	merest
"	28	Hierarchy)	Hierarchy'—
381	14	after "Poona." add: "—now an 'Honble,' of the	
		Bombay Council."	
390	11-12	of the T.S.	(of the T.S.)
"	4 (fr. bot.)	after "withdrawn" add footnote : "1. Refer back to the Important footnote on pp. 242-243, and see	

PAGE.	LINE.	FOR.	READ,
			how the underlying esoteric canker makes such "withdrawals" a pious official farce.
400	last.	add :	"If the cap does not fit Mr. S. Sinha either, I shall gladly publish the correct measure of his head on hearing from him."
406	12	add [The trouble is that I did not keep a copy of the original MSS. of my letter. I fear a further passage must be missing here—to the effect that <i>responsible London editors may well have refrained from 'boozing' Mrs. B.'s speech, not owing to anti-Indian bias, but owing to justifiable mistrust of Mrs. B.'s personality.</i>	I have since been in a position to ascertain from a highly responsible <i>eye-witness</i> that the reporters held a discussion on the spot at the conclusion of the lecture, and that one known as a <i>strenuous English supporter of Indian aspirations</i> took the lead in raising the point of <i>Mrs. B.'s untrustworthiness</i> , and warning the rest against her. No wonder the reports—whether for or against—were scanty.—B.]



AN OPEN LETTER
TO
Mrs. Annie Besant,

Accompanying a Present of Two Books:

- I. "The Theosophical Society and its Esoteric Bogydom."
- II. "Neo-Theosophy Exposed."



BY
F. T. BROOKS.

Printed by Thompson & Co.,
at the 'Minerva' Press,
Broadway, Madras.

An Open Letter to Mrs. Annie Besant.

MYLAPORE, MADRAS,
July, 1914.

MADAM,

A close study of your course during the last few years has led me to regard you as one of the most remarkable religious impostors in History.

2. While carrying on your extraordinary scheme of esoteric conversion to . . . yourself, you have now apparently succeeded :

- (a) in strengthening your social influence ;
- (b) in partly restoring your educational influence ;
- (c) in silencing newspaper criticism in India ;
- (d) in getting the Naraniah case quashed in London ;
- (e) in commanding yourself to Indian politicians as a leading exponent of their cause ;
- (f) in being re-elected President of the Theosophical Society by an overwhelming majority ;
- (g) in starting an influential weekly paper and
- (h) in obtaining possession of a daily paper which, under a new and inspiring title, is becoming a powerful weapon in your skilled hands.

I omit minor points, such as your hold on a section of more or less mystically inclined Christians, and their press, in England.

3. Being all along a religious impostor—demonstrably so, to my mind—your astonishing success makes it all the more necessary that you should be exposed.

4. To put it otherwise :

The Holy Church of Rome canonizes its Saints.

5. It does not canonize them *alive*—holding, presumably, that the conceit of being known as saints would cancel their saintship and compel the Church to

decanonize them—a most embarrassing and probably futile procedure.

6. You will, I think, admit with me—as a Theosophist—that the Communion of Saints in God and the Holy Brotherhood of Initiates and Adepts (now preferably called “The Hierarchy”—a more *imposing* title) are one and the same. You yourself, unless I am much mistaken, have asserted this.

7. You will also admit, with *Light on the Path*, that ‘Initiation’ is as slippery as Saintship in a living man—being in fact *the same*. “Great Ones fall back, even from the very Threshold [of Divinity].” Thus is it said in that authoritative little treatise, which *you* ascribe to a Master and a Masters’ Master.

8. It follows, therefore, that the proclamation of any one as an Initiate—his canonization—*while alive*, is a most risky step, which may well lead, with the ever-threatened fall, to a quite inextricably embarrassing situation. How to de-proclaim? with the added certainty of the fallen one clinging desperately to the *shadow*—of honour, devotion, privilege, etc. bestowed on him (or her)—after the *substance* had been withdrawn from these outer worlds of form.

9. That is why the Church of Rome not only *never* canonizes a Saint (*i.e.*, publicly declares him or her to be a Member of that Great Communion) while alive, but does not even do it after the would-be Saint’s demise without a prolonged examination, and an exhaustive sifting of all available proofs *and disproofs*.

10. When I speak of a “would-be Saint” I do not mean one who has proposed himself (or herself) for eventual nomination to Saintship: *that* would at once

be dumped into the scale of disproofs, and would most likely topple the balance clean over. By "would-be Saint" I mean one whom a considerable body of people in the Church, benefitted by devotion to him or her—sometimes for centuries—request the Church, generation after generation, to acknowledge as a *bona-fide* Saint, *i.e.*, to *canonize*.

11. So, when a considerable number of members of the Earthly Church are quite convinced as to the Heavenly Status of some *late* "Blessed One," they appeal to Mother Church for canonization. To be more precise, *they file a suit for canonization before the Papal Court*.

12. And a *suit* means evidence, and the sifting of evidence—not only for, but *against*. A *suit* means counsels—not only Counsel for the Claimant, but Counsel for the Respondent as well.

13. And who may this Respondent well be, who objects to any one being canonized? . . . Who *should* he be, except.....the Devil? Therefore no process—or suit—for canonization is conducted without an *advocatus diaboli*, who tries quite as hard to *disprove* as the counsel for the claimant tries to prove.

14. Strange, that in this Ancient Church which you, Madam, regard as blindly superstitious, there is no question of glorifying the Faith by proclaiming mirific Saints on mere assertion. It is all a matter of proof and disproof. Of mere assertion there is not even a whisper. And the Process often lasts for centuries.

* * * * *

15. Now you, Mrs. Annie Besant, have somehow lately managed to publicly *canonize yourself alive*—or:

get it done for you by your friend Leadbeater whom you have duly repaid in the same coin.

16. Not only have you got yourself canonized by mere assertion without a shadow of proof or a rebuttal of disproof, but Mr. Leadbeater has informed us on your behalf that no proof can or should be sought—that you are to be accepted at your own valuation—or his—on the unproven and unprovable grounds of his having “stood *with you* in the Presence of the Supreme Director of Evolution on this globe” and of his “knowing that whereof he speaks.” You have similarly proclaimed him as being “on the Threshold of Divinity !.” Your word and his, unproven, are to be taken by the whole civilised world as evidence for both of you being *living* Saints—accredited Representatives of God Himself on Earth.

17. You have, moreover, asserted yourself—and got yourself proclaimed—as *the* Ambassadress of a returning ‘Christ’—whom you would fain make followers of *all* the great Religions hail as compound *Avataras* of the several great Teachers and Saviours known to, and in some cases expected by, their very diverse traditions. So that the earnest followers of *every* great Religion have no choice but to accept *you* as the Prophet of their Lord, or denounce you as an arrant impostor. *There is no middle way: You have left room for none;* and I thank the Rt. Rev. Dr. Henry Whitehead, Bishop of Madras, for having helped me to focus this point quite clearly. This is the logical iceberg, with swordlike sunken edges, which lies in wait for your titanic venture.

18. You have thus proclaimed yourself, or had yourself proclaimed, an Initiate, or Saint, and an Ambassadress of more than earthly Potentates, not before a Court of Cardinals requiring equally proof and disproof, but before the Tribunal of Public Opinion which you both skilfully manipulate and utterly despise, and before which a whole international body of devoted followers, glamourised to the point of surrendering their very reason and conscience, pleads your cause in unison, while the.....Devil is very poorly represented.

19. This is an absolutely *vicious* case of canonization—far more vicious than anything the Madras Law-Courts could ever perpetrate in their innocence of . . . what the Privy Council might require. It is a *hopelessly vicious* case, because there is no going back upon the fact that you (and your neo-theosophic fellow-initiates) are still *alive* and therefore *fallible*. What a historic scandal are you seeking to contrive by binding thousands, in many lands—and through them many thousands more—to a definite and ultimately *pledged* acceptance of your Sainthood, while *you know all sainthood to be at best uncertain* until solemnized by the hallowing hand of Death?

20. Did not you yourself, eight years ago, in a moment of salutary fear, pen these momentous words:

"Leadbeater has fallen . . . , I shall probably fall too"

"If the day of my fall should come, I ask those who love me not to shrink from condemning my fault, not to attenuate it or say that black is white."

21. Such *your* sanction, Mrs. Annie Besant, to this

painful task of mine. I come forward before the Tribunal of Public Opinion as *advocatus diaboli* to disprove your fancied sainthood and show you up—in the light of your recent world-wide enterprise and astonishing successes—as **one of the most remarkable religious impostors in history.**

Yours *faithfully*,
(in loyalty to your Better Self—not
complaisance to your *shadow*.)

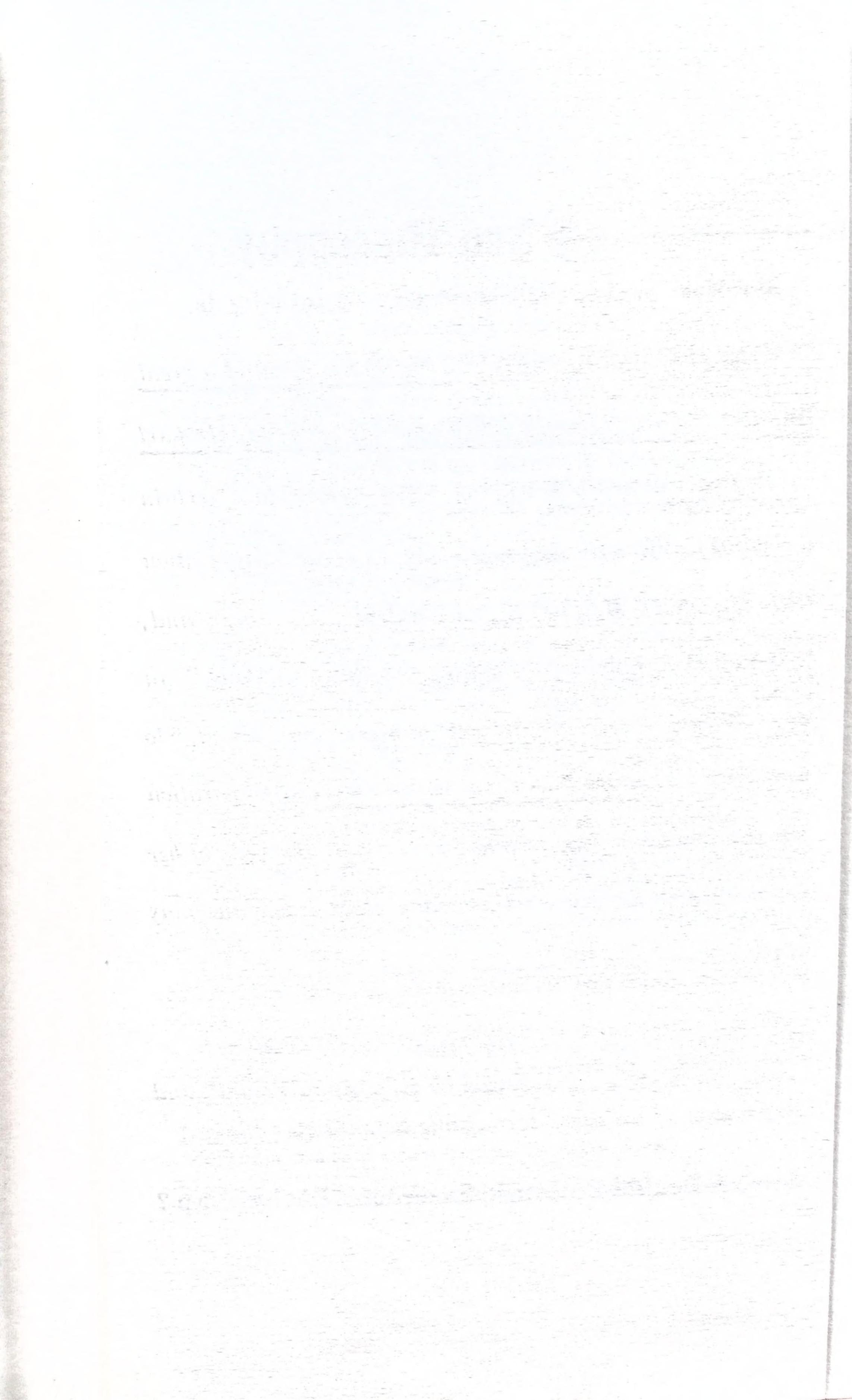
F. T. BROOKS.

P.S.—I trust you will kindly accept—and read, if so inclined—the two accompanying books :

I. *The T. S. and its Esoteric Bogydom* is mainly reminiscent, setting forth phases of your peculiar course prior to the present crisis—as to which the Appendix furnishes a few stray data.

II. *Neo-Theosophy Exposed* cuts into the quick of your recent conspiracy—with Mr. C. W. Leadbeater and other assistants—to make the T. S. the tool of your new mission *to yourselves* (under pretext of redeeming the modern world.) It contains the gist (not all of it) of what you plausibly eluded last winter—my challenge to a public debate *with me*, on your mishandling of the T. S., before you should consider yourself free, as unquestioned representative of Theosophy, to challenge the Lord Bishop of Madras.

Allow me in particular to draw your attention to the *last Chapter of Neo-Theosophy Exposed*.



Modern Theosophy ←

as it once was—or should have been—and is
still mendaciously declared to be.

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an *absolutely unsectarian body of seekers after Truth*, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. *Their bond of union is not the profession of a common belief but a common search and aspiration for Truth.* They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, *not on assertion.* They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any.....

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

[Official Announcement in *The Theosophist* (ed. by Annie Besant) for April 1914, and all previous numbers for many years.]

QUERY:—Is the Theosophical Society →

vs. —————> Neo-Theosophy

or Mrs. Besant's Theosophy as it actually is,

The Theosophical Society "is the throwing out of a great net, to see from the catch which souls are ready to take part in that special work"—sci., of being re-born in a certain delightful Californian Eugenic Colony, in personal association with Mahâtmâs M. and K., six hundred years hence; and, meanwhile, of immediately signing, "without thinking," an unconditional Pledge of obedience to Mrs. Annie Besant, "to work with her, on the lines she shall lay down, in preparation for the coming of the World-Teacher" in the body of her Indian ward Krishnamûrti, or any other whom she may select.

(C. Jînarâjadâsa, 'Initiate,'
endorsed by Mrs. Annie Besant; and
Mrs. Annie Besant's own Pledge.)

————> a Double-Bottomed Sacerdotal Booby-Trap ?

INTRODUCTION

THE PRICE OF (NEO-THEOSOPHIC) INITIATION.

Barring helpless children, there are now three persons that *count*, next to Mrs. Annie Besant, in the Theosophical Society. These are:—

(1) Mr. C. W. Leadbeater, whom that lady recognises as "perhaps the most trusted of his Master's Disciples, 'on the Threshold of Divinity'"—meaning that he is (with herself) an *Arhat*, on the highest level of Initiation short of Masterhood.

(2) Mr. C. Jinarājadāsa, B. A., Cantab., a former pupil and ward of Mr. Leadbeater, brought over by him from Ceylon to England, where he eventually emerged out of Cambridge with a degree and honours in Oriental Languages (Sanskrit and Pāli).

(3) Mr. G. S. Arundale, M.A., L.L.B., Cantab., who also was at one time under Mr. Leadbeater's tuition, and who won lasting fame as the popular Principal of the Central Hindu College for a number of years.

Nos. (2) and (3) have admittedly been raised to the status of 'Initiates' *since* the inception of

the "Coming Christ," or "Rising Sun," or "J.K. Cult," or "Alcyone-Worship," or "Star in the East" Movement.

The object of this little pamphlet is to *show how these Initiates won their spurs*—or rather their haloes—what sort of Service of Theosophy it was, that gave them the right to be regarded as Initiates, incidentally also the right to travel first-class round the world with the help of T. S. funds and have all their lectures organised and their literary output published and systematically advertised by T. S. Agencies. What was it that gave these men the right to wield the power vested in a world-wide Organisation professedly founded by H. S. Olcott and H. P. Blavatsky for the spread of unsectarian Theosophy, and now controlled, inside and out, unto far other purposes, by Mrs. Annie Besant?

The answer is clear and simple :—

CHAPTER I.

C. W. LEADBEATER,
Theosophist and Buddhist; and
his Twofold Lapse.

C. W. LEADBEATER, at a moment of crisis, placed all his " Magic " at Mrs. Annie Besant's disposal. His knack of 'seeing' things in Mars, Mercury and past and future ages—not to speak of the Astral and other subtle planes and the *arcana* of atomic architecture—his long established reputation for occult power and knowledge, all the influence won by years of fascinating literary and public work over a large section of the T. S. in England, America and Australasia—all these were unreservedly laid at Mrs. Besant's feet in exchange for what Mr. Leadbeater most needed—esoteric and exoteric support in his peculiar difficulties. And Mr. Leadbeater's utterly anti-Theosophical and anti-Buddhistic exhortation to blind faith in Mrs. Annie Besant, published as No. 1 in this little necklace of neo-theosophic jewels, shows to all the world, in the utter denial of philosophic and ethic principle involved, the value of the commodities received by him—a professed Theosophist and Buddhist—in return for what is nothing less than a moral and spiritual abdication both from Theosophy and Buddhism, and a powerful behest to others to

follow suit. The sacerdotal self-aggrandisement which the last two sentences of that article reveal is an invariable ingredient of the sham humility here dealt with. We abdicate to a present and future Greatness in which *we fully expect to share*. It is an investment, not a sacrifice. Mr. Leadbeater, in coupling his name with Mrs. Besant's as honoured guest (and perhaps eventual successor) of "the Supreme Director of Evolution on this Globe," merely forestalls her own commendation of him as standing now, "after mighty trials surmounted, the most trusted of his Master's Disciples 'on the Threshold of Divinity!'" When questioned as to this statement in Court, she had no choice but to reply. "I accept it."

JEWEL No. I.

Extract from the "ADYAR ALBUM"

45. Mrs. Besant.

What can I say to you of your President that you do not know already? Her colossal intellect, her unfailing wisdom, her unrivalled eloquence, her splendid forgetfulness of self, her untiring devotion to work for others—all these are familiar to you. Yet these qualities, these powers, are but a small part of her greatness; they are on the surface; they may be seen by all; they leap to the eyes. But there are other qualities,

other powers of which you cannot know, because they pertain to the secrets of Initiation. She is a pupil of our Masters ; from the fount of Their archaic Wisdom she derives her own ; the plans which she is carrying out are Their plans for the welfare of the world. Think therefore how great an honour it is for you that you should be permitted to work under her, for in doing so you are virtually working under Them. Think *how watchful you should be to miss no hint which falls from her lips, to carry out exactly whatever instructions she may give you.* Remember that because of her position as an Initiate she knows far more than you do ; and precisely because her knowledge is occult, given under the seal of Initiation, she cannot share it with you. Therefore *her actions must constantly be governed by considerations of which you have no conception.* There will be times when *you cannot understand her motives*, for she is taking into account many things which you cannot see, and of which she must not tell you. But *whether you understand or not, you will be wise to follow her implicitly, just because she knows.* This is no mere supposition on my part, no flight of the imagination ; *I have stood beside your President in the presence of the Supreme Director of Evolution on this globe, and I know whereof I speak.* Let the wise hear my words, and act accordingly.

C. W. LEADBEATER,

Professed (1) Buddhist and (2) Theosophical Arhat.

NOTE. (1) The Lord Buddha emphatically says :

" Believe not what you have heard said ; believe not in traditions merely because they have been transmitted through many generations ; believe not merely because a thing is repeated by many persons ; believe not solely because some one has shown you the work of a very ancient sage ; believe not in conjectures ; believe not in that to which you are attached merely by habit ; *believe not solely upon the authority of your Masters and elders* ; WHEN UPON OBSERVATION AND ANALYSIS A PRINCIPLE CONFORMS TO REASON AND LEADS TO THE BENEFIT AND WELFARE OF ALL, accept it and hold to it." (*Buddha, Anguttara Nikaya*).

Mr. Leadbeater has thus deliberately seceded from Buddhism to embrace Besant-*(cum Leadbeater-)* *ism*, and calls on all who will listen to do likewise.

(2) The Path of Initiation which Theosophy has hitherto taught requires *viveka*, or clear discrimination, or open-eyed pursuit of Truth, as its first and most essential condition. The Path, in short, requires "blinkers off." Mr. Leadbeater orders "blinkers on." Mr. Leadbeater has therefore strayed from the Theosophic Path and is calling others away from it.

Is this clear ?



The one redeeming point about Mr. Leadbeater's appeal to blind belief and conscienceless obedience, is that it is exoteric, open and aboveboard. Whatever Mr. Leadbeater may be at bottom, it is quite certain that he is not, on the surface, a 'Jesuit' (in the invidious sense —*pace* the good Fathers who are well out of this.) I mean that he hates *artificial* secrecy. In the earlier T.S. days he was always blamed for 'giving out' things that were supposed to be whispered into select ears only.

Let us now pass to a subtler 'Jesuitry.'

CHAPTER II.

C. Jinarajadasa's Esoteric Touting for
Mrs. Besant's Autoocracy (*via California*) In 1908.
Jewel No. 2.

CURRUMPILLAGE JINARAJADASA, to give him his full name, was perhaps, in the crisis of 1906-7, the strongest link between Mrs. Besant and Mr. Leadbeater whose personal relations were, on *her* side, somewhat strained owing to American disclosures regarding his conduct with boys. While doing his very best to whitewash his erstwhile tutor and guardian, Mr. C. Jinarajadasa steadfastly clung to Mrs. Besant as an ideal esoteric mental fetish, less remote than the far-away Mahatmas of Tibet, and therefore more satisfying to the concrete-hugging mind. He proclaimed himself the "only E.S. member in America who had retained his loyalty to her," or words very much to that effect. Colonel Olcott, in a moment of undue excitement, expelled him as a danger to the T.S., since he was openly working in it for the sadly-fallen Leadbeater whose resignation the Colonel had dictated and accepted in the interests of the Society.

The Colonel shortly afterwards fell down a companionway on board ship, sustaining a

spinal concussion resulting in partial paralysis, from which he never recovered. He died after lingering for some months, a half-witted doddering relic of his former self. What *really* happened at his death-bed the "Akashic Records"—and God whose Memory they are said to be—alone can tell. Mrs. Besant's first concern on superseding the worn-out old colonel, was to reinstate C. Jinarajadasa as having been quite wrongfully expelled.

Mr. C. Jinarajadasa's title to Mrs. Besant's gratitude and to spiritual exaltation and other creature-comforts (the two are now controversial terms) lies in the systematic and efficient use which he has for several years been making of his *quite exceptional gift* of persuasive, mellifluous, winsome speech and writing to win over *converts*, in the Esoteric Section, *to blind faith in Mrs. Annie Besant*, thus enabling her, in 1911, to launch with sufficient certainty of success the momentous revolution of a personal and *unconditional* pledge of *obedience to herself*. Thus, as early as May 1908 or earlier (since the article under that date is an esoteric sermon delivered in America some months before) we find Mr. C Jinarajadasa quietly at work undermining the intellectual and moral stamina of E. S. members, gnawing through their fibre with a soothing anaesthetic purr, burrowing sedulously underground so that whatever valid edifice

of public *Theosophic work and spirit* her predecessors had reared should crumble in a heap at Mrs. Besant's bidding three years later, to make place for a new Cult after her own heart.

JEWEL No. 2.

The Link for May 1908. Main portion of Mr. C. JINARAJADASA's Address to E.S. Members in the United States of America. Published under Mrs. Annie Besant's direct authority—every copy signed by her.

N.B. In this and further extracts from E.S. authorities, the *italics* are always *mine*. Words italicised in the original are here printed in small caps.

“Why we come into the E.S.”

1. The next important point for us to realise is that the E.S. has been organised with a *special purpose*. *The two Masters under whose direction the T.S. was formed have planned, for the future, work They mean to carry out in the world.* They need helpers, subordinates, upon whom They can rely. Some of us in the T.S. have by past karma deserved the opportunity of coming nearer the truth, and the chance is being given through the

E.S., but the E.S. was not formed *only* to give the light of the ancient esoteric mysteries to those deserving of it, it has another aim—that of training such as take the opportunity to be helpers in the work of the Masters. *The two Masters, in a way, represent all the Adepts*; students drawn to other Masters than our two can go through the E.S. to Them, and help Them in their work.¹ "Through the E.S. we are given the special opportunity of coming closer to the Masters in *a personal relation of subordinate and chief*. To such as qualify themselves will be given to carry out a part of Their work, a part of that specialised work in which individual Adepts are engaged." Thus *our two Masters have certain work They planned some thousands of years ago*; *in connexion with it the T.S. was formed*; and *yet thousands of years must pass before the plan will be fully realised*. In the meantime They are hard at work; *They need subordinates, and to make trained subordinates of some of us is also the aim of the E.S.*

1. In the perfect co-operation which is one of the most exquisite characteristics of the White Lodge, *all the Masters are now bringing Their special lines of work into co-ordination with the purposes of the coming Manu and Bodhisattva*—our two Masters—so that the most favorable conditions possible may be secured for the evolution of the sixth sub-race, and the germination of the sixth root-race. Hence They are interesting Themselves in the T.S., and E.S., as these are the immediate instruments of the Leaders of Evolution. O. H. [i.e., 'Outer Head.'—Annie Besant's title—B]

2. Now we have realised fully that there is a great need of workers and, because of the urgency of the work, the Masters are, so to say, somewhat going out of Their way to give to *us* the chance of being subordinates under Them. We are being given that chance, now, long before we have deserved it or earned it as a right by anything we have done in our past lives. We have earned the opportunity of having more light, and that would have come to us even if the T.S. or the E.S. had not been formed ; but apart from this, we are being given what we might call an *undeserved opportunity of coming into personal relation with the Brothers*. What we make of the opportunity depends on us alone. The qualifications needed are of a special kind, and what has happened within the E.S. since its formation has been utilised to find out which of the members have them. Such of us as have been in the E.S. long, know how many have dropped out. They will give you most logical and convincing reasons for dropping out. But they are no reasons at all. The one thing that matters is—*did your intuition sense a great opportunity and did your heart and mind leap forward to take it?* If they did, the reasons you give for it may be foolish or wise, according to your clearness of thinking ; if they did not, *the most logical reasons you give are no reasons at all*. Let us realise that we have a great opportunity, and let nothing that happens in the E.S. or T.S. or in our lives turn our eyes away from the

light or lessen the enthusiasm of heart or mind to make fullest use of the opportunity given us. For an insight into Occultism will show that if we as individuals do not *take the chance*, the Masters will *turn Their power and illumination on some one less capable than we*, but who has the stronger earnestness, and will make him ready to do the work from which we refrain. Though he is less capable than we at the start, yet because the Masters choose him for the chance, he will be given opportunities of *forced advancement*, so as to be ready in time to play the part *that might have been ours*. Their work will not suffer, except for a while; Their plans will be fully carried out, with OTHERS as Their helpers; only, *we have lost the opportunity, and many a life must elapse and much hard experience must be endured before the opportunity comes again*. It is not in every life that we live on earth that the Masters COME to us through an organisation like the E.S.

3. Another important point refers to the working of the E.S. as an organisation. It is a School of Occultism, and as such the method of its working is different from what people in the west, and especially in America, are familiar with. *The Occult Hierarchy is an absolute monarchy where the Chief is truly a Divine King; and no Adept or pupil would ever dream of questioning an order or suggestion of a superior. They know that the superior is far wiser than they can understand and His motives and plans are based on a vision of*

things not yet open to them. Orders are rarely given. It is a great PRIVILEGE to be given an order, and you may be sure that those that are wide awake carry it out instantly, without a moment's hesitation. There is this instant obedience because of the absolute realisation of the wisdom and judgment of the superior. A suggestion made or hint offered is quite enough. There is of course no penalty for disobedience—except that you will not be given an order again.

4. Now in the E.S., occult principles are to be taught to members. Its Inner Head is a Master. Its Outer Head is not wholly infallible or perfect, and her subordinates are less so. The Inner Head is not personally directing every move in the E.S., nor is the Outer Head able to be in all countries at all times to see to its working herself. But behind the Outer Head stands the Inner Head, and *He takes the responsibility for anything that may be amiss through the lack of experience of His subordinate.* Similar is the relation between the Outer Head and her representatives, that between those representatives of hers and their subordinates. The superior stands behind the inferior, and links go right up to the Master. Each individual link has a great deal of initiative, and by the nature of things has much freedom in the working out of details. It is through this that the subordinate learns and advances.

5. Now if one of us is an officer in the E.S. his duties are clear enough and I need say

nothing about them, but when we are merely members under an officer, as most of us are, we have to realise that a *criticism of that officer's methods is NOT OUR DUTY*. True criticism is only possible to a few, and most criticism is unfair. Still, criticism is as natural in daily life as that two bodies colliding should generate heat. But what was natural in daily life may nevertheless have great consequences when we take up with Occultism. In an occult organisation all the members stand close together, and the links of karma made between each other, for good or for bad, are far more powerful than would be the case if the members affected each other outside that organisation. Now often the warden or sub-warden may know but little more than we, but that is not our business. Our business is that he is the warden appointed, and *so long as the appointment holds good, a certain loyalty—more than mere co-operation—becomes our duty*. The loyalty is not to the person especially, but *to the officer*, for that officer is the *representative for the time being to us of the Inner Head, and as it were holds His commission*. The wardens have to learn as much as we, but it is not our business to teach them by criticism. They will get their criticism, all in good time, from their superior, from whom alone it should come. *Our business is to refrain from criticism*. When we are dissatisfied we need not continually go over it in our minds, or discuss it with any other member. We cannot

perhaps forget it altogether, but we can put it away in a pigeon-hole in our memory and there let it get dusty.

6. If, as may happen, our officer does not give us our just dues, it is not our business to complain ; we have to learn to suffer without complaining. *The Inner Head knows what is happening*—of that we may be sure, and He, who can, will give us our just dues, and that is all that matters.

7. It is also advisable that when we come into a meeting we leave our personalities outside the door. What I mean I can make clear only from an illustration from university athletics. In the college life of study and social intercourse we have our names, Jones or Smith ; we are rich or poor, handsome or ugly ; but when such of us as are learning, say, for instance, rowing, go down to the boat house, we enter upon a new world. The moment the boating flannels are put on and we are sitting in the boat, we have lost our personalities ; we become items in the boat, bearing labels—five, six, seven, stroke or cox. We are merely units, and the chief thing in our consciousness is not our separateness as a unit but our being a unit bearing a relation to a whole. The coach gives orders to the coxswain ; he gives that order to the crew, who must obey him to the letter. It is the business of the cox to criticise certain points in the rowing ; the coach criticises all the men, cox included, everything about them. Sometimes, it may be, the coach, in

a fit of temper, is quite unjust in his criticism, but the person criticised does not answer back, nor even justify himself. He keeps his mouth shut, as he must. If he talks back, there is no punishment, but his name will not be down again to form a part of the crew. Someone else will fill the place and carry the label of which we have proved ourselves unworthy, by showing that we have not yet learnt what it is to be sportsmen. But all that is happening during the hours of rowing, both the temper and the enthusiasm, has an impersonal element in it; during that time what is important is not ourselves, but the excellency of the crew as a whole, representing the club. When rowing is over we put on again our extra-athletic personalities, and revert to our personal social idiosyncrasies.

8. Similarly when we come to a group meeting, we must forget we are men or women, young or old, rich or poor, learned or unlearned, devotional or intellectual, irritable or serene. We become units, students of Occultism, aspirants for service. Among such there is neither high or low, first or last. In a real true group, all have their parts, and all are necessary. All do not have the same part, nor does each direct. In rowing, the stroke sets the speed by his rowing, and the seven men behind him follow his lead ; the coxswain does the steering, and the instant he gives the order to stop rowing all must stop. The work of all the nine men is necessary, though the

stroke and cox have the greatest responsibility. So too in a group. Let us get into our consciousness the sense of pulling together as a group, forgetting quite what each one of us as an individual is going to gain. Though we may dislike each other's peculiarities as we move about in the outer world, or even in Theosophical branches, yet the moment we come into the E.S. meeting we must realise that we are not now dealing with Mr. A. or Mrs. B., with those peculiarities, but with a student whose peculiarities are not our business but only that of the warden.

9. Finally, we must remember that one fundamental quality is needed in us, without which we shall achieve little, and that is an inner courtesy, a politeness of the heart, that realisation of the worth of another's soul that makes us fully respect his opinions and the value he sets by them. Occultists—I mean the real ones—are most strenuous workers, students and aspirants, but they are also ladies and gentlemen; not so much in their correctness of speech, or agreeable social qualities, or outward mannerisms, but in that quality of heart and mind that shows the inner courtesy, which marks the soul sufficiently advanced to have stepped out of the ranks. If we do not know what this inner courtesy means, let us learn it, for without it the path will be full of barriers of our own making. The Masters are spiritual Teachers, nay more, Lords of Light and Life; but they are also the noblest of men—ideals

to us of the everyday virtues of graciousness, kindness, honor, courtesy, tact, valor and heroism. As we imitate Them in these things we shall be treading the path They have trodden, and shall soon learn how not only to be glad to gladden, but also PROUD TO OBEY.

C. J.

CHAPTER II.

A Few Remarks on Jewel No. 2.

Para I.—The E. S. under H. P. Blavatsky was intended to be a body of earnest students who volunteered for such training as would bring their minds and characters into harmony with the Higher Ranks of Life, and would fit them, in their varying degrees, to be bearers to the Modern World of a broad Theosophic Message of Universal Light and Life. This was what H. P. Blavatsky—at least the *better part* of her—meant when she spoke of having formed the E. S. to 'save' the T. S. (from drift and disintegration through *lack of earnestness*). She ('H. P. B.') never intended the T. S., or E. S., to do any more specialised work—nor does any true Master or Masters' Master intend it to do any more specialised work to-day. This is what Mrs. Besant repeats publicly even now, the while she *privately* endorses the very different message so persuasively set forth by Mr. Jinarajadasa here:—That the T.S. was formed "in connexion with" "certain work" which "the two Masters (under whose direction the T. S., was formed) have planned for the future," which "They *mean* to carry out in the world," on which "They are already hard at work" though "yet thousands of years must pass before the plan will be fully realised," and for which **THEY** *ur-*

gently require (see para 2) *subordinates*. "To make trained *subordinates* [who like the stars in the *Light of Asia* shall be willing to 'sweep and question not,'] of some of us is *also* the aim of the E. S."

Note the skilful avoidance of the real topic: obedience to *Annie Besant*. It is "the two Masters" already accepted as heirlooms from H. P. B. that we are to obey and, further on, the E. S. hierarchy in general as earthly prolongation of Their Occult Kingdom. Annie Besant's name is not even once explicitly brought in. Yet the whole suggestion tends to concentrate power *in her hands, and nowhere else*. See the change in 'Jewel No. 3,' and my remarks thereon.

Note also that there is, at this stage, *no Coming Christ*. Young Krishnamurti's mediumistic saviourship is yet a whole year deep in the capacious womb of time. The "work" of the Masters for which Mrs. Annie Besant thus cautiously canvasses *urgent subordination to HERSELF* is.....the formation of the Sixth Sub-Race and ultimately the Sixth Root-Race, which will take thousands of years. No wonder the response was tepid and something more immediately concrete and stimulating had to be devised. Mr. Jinarajadasa in 1908 (Jewel No. 2.) must be carefully compared with Mr. Jinarajadasa in 1910 (Jewel No. 3) *after* the discovery of young J. Krishnamurti by Mr.

Leadbeater. Thus a wonderful shifting of the scenes takes place in 1909, the *one aim* which remains unremitting, relentless, unflinching, being *to secure instant subordination to Mrs. Annie Besant* under some pretext or other. If the remote Sixth Race Eugenic Californian Colony won't do, something more sensational, personal and immediate must obviously be provided.

By way of precise corroboration at this stage (1908) I quote from *The Link* for August 1908 :

Annie Besant says (pp. 40-41) :—

" It is important that members should remember that they are taking part in a great movement—the founding of the Sixth Sub-race and the Sixth Root-race. The Masters have seen in each member something suitable to be used in this movement. Those specially drawn to Them will, if they remain faithful [to whom ? ? ? ? . . . —B.] work with Them in the great work They have to do. When periods of doubt and depression come over you and you feel hopeless, and do not care to go on, **stick to it**, [to what ? ? . . . —B.] whether you care or not.....It is a great thing to be included in a movement such as this. . . .

" We must recognise that the E. S., is *the heart of the T. S.*, that the groups are to be channels through which the influence shed by the Masters may be passed on to the outer Society and through it to the world. This is the most important object in forming the E.S., far more important than the progress [and in particular the character?—F. T. B.] of individual members."

C. W. Leadbeater adds (pp. 44-45) :—

"We should follow out the Master's instructions fully and accurately, even when we cannot see the meaning of them. It is always worth our while to study what the Masters have thought it worth Their while to give out."

Does it not strike you that "the Master's instructions" are purely and simply what Mrs. Besant and Mr. Leadbeater have "thought it worth their while to give out?" *There is no guarantee whatever*—barring the mere statement of these seers, *who always modestly remind us that they are fallible*—of these instructions emanating from any genuine wise Master behind the scenes.

See how the subsequent 'Jewels' calmly shift the fulcrum—of obedience and even, in Mr. Arundale's case, of worship—from those ungraspable far-away Masters to *Mrs. Annie Besant herself*.

Para 2. Offers to the average E.S., Member's quite unpurified imagination an "*undeserved opportunity of coming into personal relation with the Brothers*"—i.e., the Masters. "*Undeserved*" means *without regard to the usual standard qualifications*: *viveka vairāgya* and the rest—which, taken altogether, involve an all-round growth towards perfection in character. "*The qualifications needed are*

of a special kind"..i.e., different from the above-mentioned "Qualifications for Discipleship" hitherto accepted as the condition *sine qua non* for any intercourse whatever with the Higher Ranks of Life. What these "qualifications of a *special* kind" may be Mr. Jinarajadasa prudently abstains from stating clearly at this stage. But subsequent 'Jewels'—and Mr. Leadbeater's 'No. 1' above—make it quite clear that the "*special* qualifications" for otherwise *undeserved* "personal relation with the Brothers" under the Neo-Theosophical *regime* consist simply of:—

I. Blindness to any failings which Mrs. Besant and her partners may exhibit. This is the neo-theosophical substitute for *viveka*.

II. Deafness to any criticism which Mrs. Besant and her partners may elicit. This is the neo-theosophical substitute for *vairāgya*.

III. Deliberate suppression in oneself (a sort of mental infanticide) of any 'unworthy thought'—i.e., any honest doubt (or even the desire to examine) as to the utter genuineness of the claims put forward by Mrs. Besant and her partners. This is the neo-theosophical substitute for *shama, dama* and the rest, and in particular *shraddhā*.

IV. Implicit obedience to the slightest hint emanating from Mrs. Besant and her

partners. This is the neo-theosophic substitute for *mumukshā*. It can be safely guaranteed to "liberate" -- from all such hindrances as conscience, personal responsibility, truthfulness, uprightness and the rest. If my candid opinion be solicited, it straightway liberates the 'faithful' from even the remotest chance of reaching true Discipleship in this life, of having intercourse with any real Masters, alive or dead, and in particular of sharing in the life-work of any genuine Christ or Christlike Person that may come. For Mrs. Besant's 'Theosophy' involves the *putting on* of a huge fetter of superstition where superstition precisely requires to be *put off*. It smuggles fraud into the very Holy of Holies, sells the 'indulgences' of various 'Initiations' for the ready cash of personal subservience and social support, and turns the Temple of the One Life into a bazar. If the last 'Christ' whipped the merchants out of His material Temple with knotted ropes, what sort of ropes will the next one have to use to flog the authors of this new *spiritual* desecration ?

Note the polite bribe and threat which the latter part of para. 2 conveys. "If you don't jump in you will jolly well be left to sink or swim according to your scanty merits in the merciless cosmic tide. The Masters of Compassion will have mighty little to do with *you* if *you* do not take **our** advice and do **our** will.

Now we are off ! Jump in at once *without thinking* (Jewel No. 8, para. 11) or you're left stranded till God knows when." Straightforwardly put, this is the substance of the pretty threat which Mr. Jinarajadasa, under Mrs. Besant's sanction, conveys to us *in the name of the Masters*. If Mr. Jinarajadasa's edifying words in para. 9 concerning Occultists—"I mean the real ones"—be true, all I can say is that the 'Masters' in whose name *he* speaks are *civil Astral Highwaymen*, not Occultists, still less the Masters of Compassionate Wisdom whom every true Occultist has to mercilessly discriminate and serve as best he can. I accuse Mrs. Besant and her accomplices of the extra-legal crime of moral and intellectual highway-robery. "Stand and deliver *yourselves*—your wills, your consciences, your abilities—without fuss, or be damned to you!" would form a terse but adequate summary of all these neo-theosophical instructions. In the absence of an efficient spiritual police on earth it is the sacred duty of any man of perception and good-will to declare such 'Teachers' spiritual *outlaws* and deal with them accordingly. To weigh the risks were cowardice.

Read in connection with this threat, the sentence (in para. 1): "The two Masters, in a way, represent *all the Adepts*," coupled with the authoritative footnote (by Annie

Besant) who announces, presumably on the authority of God Omnipotent Himself backed by God Omnipotent in a policeman's uniform with buttons dimly glimmering through this Theosophic fog—that "all the Masters are now bringing their special lines of work into co-ordination with the purpose of"
Mrs. Annie Besant and her merry crew—for that is what it logically comes to—read in connection with the threat of para. 2, I say, these announcements of para. 1 show clearly that the most awful superstitious pressure has been brought to bear upon all Esoteric Members to force *them to yield compliance to Mrs. Besant's will*, or be regarded as *enemies of the Cosmic White Brotherhood Itself*, i.e., of the *whole Spiritual Agency for the Salvation and uplift of conscious life on Earth*. I am simply putting things tersely when I say that *whoever dares demur to Mrs. Besant's whims is "either a Devil, or a Devil's tool."*

Now this—to bring sacerdotal pressure of this sort to bear upon his fellow-souls—is a thing *no modern gentleman dare do*, still less a Servant of any *true Masters of Compassion*. In these two paragraphs alone lies evidence enough to show that Mrs. Besant and her deliberate supporters are the tools of Evil Powers engaged in a world-wide conspiracy to usurp Spiritual Authority and wield Social

and religious power over the bodies and minds—nay, over the very souls of men.

Para. 3.—“*The Occult Hierarchy is an absolute monarchy where the Chief is truly a divine King*”—Yes, emphatically; but that Hierarchy—the *true* one, if we try to conceive it at all—begins where minds and hearts begin to interpenetrate spontaneously in communion with an All-Pervading God, and where “Orders” arise within the man’s inmost conscious *sanctum* as the sacred behests of all-compelling Conscience, and are *never* transmitted through counterfeitable external agencies such as Mrs. Besant and her accomplices now bear the yoke of. Still less can such a ‘Hierarchical’ idea be carried down into the outside world of unredeemed, disunited souls as Mrs. Besant is trying to do by making the E. S. an autocratic material prolongation of God’s Spiritual Kingdom. This is blasphemy of the worst description. She may create a sort of ‘esoteric’ Prussian Army to carry out her plans and fight her (legal and extra-legal) wars. What she cannot do by *such means* is to serve the Compassionate Wisdom which secretly rules the rulers of the world. She *does* serve it, though, in a certain sense, but by making herself and her dupes a useful object-lesson in Religious History, and not at all as she fondly imagines. Of course even our blundering energies are but tools in His Great, patient Hands.

Para 4.—If "the relation between the Outer Head (*i.e.*, Annie Besant) and her representatives" is "similar"—as here declared—to the relation between herself (professedly an 'Initiate') and the Master whom she Serves, that is enough to show that she is no *true* Initiate and serves no *true* Master. For *no relation whatsoever between folk without spiritual realisation* can ever be similar to what exists between those—even the Greatest and the Least—who have once entered the Communion of the Saints in God. The only similarity between the true Spiritual Hierarchy and Mrs. Besant's Esoteric Section is the similarity between genuine and counterfeit. Such the penalty of trying to apply half-glimpsed spiritual Principles and Methods to an unspiritual world. This is the "casting of pearls before swine" as to which Jesus warned us. As pearls are "for external use" only, and should not swinishly be gobbled, so is Autocracy "for spiritual and internal use only," not to be exoterically (mis)applied as Mrs. Besant does in her misnamed Esoteric Section. That Esoteric Section is an Exoteric Sect with the added disadvantage of fancying itself something else, and the added sin of foisting itself (and what it rules) upon the world as something else.

Para 5.—Blinkers and muzzle, presented with a polite mediæval flourish. "*Our business is to refrain from criticism*"..... of those who

sedulously mislead us and others and whom our criticism might inconvenience and expose—it is presumably also (that is how the writer has *seen it working*) to criticize in as unfair and underhand a manner as conveniently possible, and to create all possible prejudice against, such as honestly disagree with our leaders and might hamper their plans by their successful public work.

Para 6.—“*The Inner Head knows what is happening*”—that is the true fallacy—or the fallacious truism—which kept me blinkered and muzzled for years when I ought to have opened my eyes and spoken out. That ‘some One Wiser’ knows whatever is amiss with you and your ‘superiors’ is a truth which you should ever bear in mind. But that *you* should wait for such a one to climb down and mend matters for you when you might *at least begin* to do so for yourself and others by taking action on the basis of what you know and have experienced, is a paralysing (latter-day) oriental fallacy which enterprising leaders of the Besant type take good care to eschew for themselves while sedulously prescribing it as an opium-pill for over-inquisitive and restless infants in their train.

Paras 7 and 8.—I have quoted this lengthy simile in full, as it shows up Mr. Jinarajadasa as a veritable Adept in the art of (anaesthetically) misleading. It is an admirable simile

—which I have used myself, or similar ones—as regards co-operation, but an altogether misleading one as regards both obedience and aim. Of course, *all other things being equal*, co-operation always wins where disorganisation loses. This applies to banditism and house-breaking as well as to commercial, political, educational and religious enterprise. But where Mr. Jinarajadasa misleads is in falsely likening the Spiritual Path and its all-embracing, inconceivable Goal, and the inner obedience of Soul to God in Self and in the Godly—which arises and grows spontaneously *with* Realisation, and in which external Masters are no more than sign-posts and reminders—with the finite and well-known goal of a boat-race and the formal and temporary obedience which the boat's crew must learn to yield if they would reach it fast enough to win.

To all which Mr. Jinarajadasa will perhaps reply that the formation of the Sixth Race (sub-and root-) is just such a finite goal requiring formal and temporary obedience albeit (in 1908) on a somewhat too æonian scale. He will still more efficiently (in 1916) reply that the immediate coming of Christ is a *pressing, urgent venture* of the Great White Brotherhood, requiring an urgent surrender of our wills to.....Mrs. Annie Besant and her merry crew. At which the Great White Brotherhood (as *I* see it) doth wink a Solemn Wink with an Eyelid Spanning East and

West and wrapped around the Poles. Oh dear, oh dear! Was the Gleat White Blotherhood so *velly* much excited as to...quite forget the standard qualifications (for All intercourse with it) and require only "a special set"—as set forth on p. 24, above?

"*Bunkum!*" says I, for one, at which the Great White Brotherhood gently chuckles.

Really, there is more of the Great White Brotherhood's Wisdom in *Matthew*, xxiv, 4-11, 22-28 than in all Mrs. Besant's latter-day 'instructions.'

But the jewel of it all is

"See that ye be not troubled (6)" —no, not even if Mrs. Annie Besant tells you that you are fighting the Great White Brotherhood (it *winks*, I tell you) and will be duly "ground to powder" in this life and shut out from final salvation for æons of æons to come.

Note.—"They (the enemies of the 'Neo-T.S.') are dashing themselves against the rock of the Will of the Hierarchy, not against one feeble woman. 'Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder.' The grinding process has begun in Madras¹." Which precise

1. **Mr. Annie Besant** in the *Theosophist*, Editorial, February 1914, p. 635.

geographical term is *certainly* intended to convey *something definite* to those who are 'in the know.' I think I shall hardly make myself liable to correction by saying that 'something definite' is that the Hon. Justice Sundaraier died before his time *because* he publicly declared against Mrs. Besant in the columns of the *Hindu*; that Mr. G. Narayanaiah (the father of the two Wonder-Boys) and his sympathisers were too poor for litigation overseas; that the Lord Bishop of Madras, having subscribed his approval to a very reasonable critical pamphlet¹, has been answered, on Mrs. Besant's behalf, with a frantic and quite unanswerable medley of "one hundred and twenty large pages," whereupon (in Mrs. Besant's imagination) "a whispering murmur is heard from missionary circles: 'Sorry I spoke'²;" and that

1. *The Theosophy of Mrs. Besant*, by E.W. Thompson. 2 annas. Obtainable from Vyasashrama, Mylapore, Madras. Post free abroad, 3d.

2. The answer in question (*Mrs. Besant's Theosophy according to the Bishop of Madras*) by Johan Van Manen, Theosophical Publishing House, Adyar, Benares, London, 6 annas or 6d.) contains amongst others the utterly mendacious statement (p. 52) that the Esoteric Section is "a body of *personal students*, having *no official connection with the T.S.*" I refer you to Mrs. Besant's own emphatic asseveration (p. 22, above) that "the E.S. is the heart of the T.S.," and so on, to her public declaration in 1912 that "Colonel Olcott made the E.S. a *definite part of the Society by an executive order*," and that "it is rather the outer membership that should *leave the name to the inner* (the E.S.), than the inner that should go away and leave the

my own graceless self am too impecunious (all funds for Theosophic propaganda being in Mrs. Besant's hands) to publish what I have to say, or, having published it, to post it. Besides these four there remains only the Editor of the *Hindu*. He was a... very devil until a certain garden-party at Adyar, but seems to have silently entered into some fraction (or perhaps a waiting ante-chamber) of neo-theosophic grace. On which side he will emerge therefrom is yet uncertain.

To return to Mr. Jinarajadasa and his apt, but dangerously misleading simile, I yield obedience to the cox and keep time with the stroke *because I already know what it all implies and what it leads to*. I've been there and seen the race run and won many a time before. But when it comes to an "*undeserved* opportunity" of coming into personal touch with the Masters of Wisdom and becoming channels of their Energies.....By God, I have more faith in the Masters than Mr. Jinarajadasa and all his crew, for I *know* that the Personal Energies of the Masters turned (deservedly or undeservedly) on one not purified in the Fire of Genuine Discipleship will be even as sulphuric acid poured into a tin

Society to the outer." (*T.S. and Bogeydom*, Part I, pp. 111-112) It may well be (it is, in fact) that the E.S. is not officially mentioned in the *registered* T.S. Rules. That only makes its underhand, *esoterically* official control more damnable. Mrs. Besant describes Van Manen's answer as "admirable." Are not people known by what they admire?

tumbler. No, thank you, amiable Mr. Jinarajadasa, I'd rather not have *your* variety. There are no 'special' qualifications for coming "into personal touch with" the Masters at *any* time—Coming Christ or no Coming Christ. There are only *the* standard, everlasting, inalterable qualifications, and the first (and last) of these is

TRUTH

without which love itself is not *true* love.

Whatever Masters (yea, and Christs and Supreme Directors and the rest) any other—however 'special'—set of qualifications brings us "into personal touch with," are simply

NOT TRUE MASTERS.

Para 9. It is *curious* (to say the least) that the attributes of Mr. Jinarajadasa's ideal Master are "graciousness, kindness, honor, courtesy, tact, valour and heroism." And what of *truthfulness* ? ? ? ? Does Mr. Jinarajadasa not see—or does he wish us to avoid seeing—that, without Truthfulness,—

Graciousness is only a charming demeanour to sycophants and flatterers ;

Kindness is only a bribe or an encouragement to further service and abetment ;

Honor is ... well, ... among thieves, with breaches duly penalised ;

Courtesy (duplicates 'graciousness,' above) is the mainspring of social comfort in a dissolute court;

Tact is but the art of managing by delicate hints so that responsibility may be disclaimed (in *this* Mrs. Besant is no mere disciple¹, but a full-blown Super-Adept herself);

Valor and Heroism (somewhat pleonastic) make martyrs for wrong causes—valorous 'heroes' who complacently add to the woes of humanity by strenuously slaving and fighting for irresponsible adventurous Napoleons, whether of politics, religion or finance.

All this neo-theosophic smirking graciousness and syrupy sweetness has an uncanny Chinese flavour about it—like musky scent put on to mask bad odours. Evoking, mentally, H. P. Blavatsky's stalwart Mahatma Morya, the while I linger over Mr. Jinarajadasa's creamy periods, methinks I catch a hint of half-suppressed bad language wafted along the 'astral currents.' Why should not a very Master laugh outright at what is frankly laughable and mutter "Damn!" at what is frankly damnable? How far adrift we are

1. Least of all a disciple of her own gruff Master Morya who tactlessly answered a request to clear somebody's ideas about something with the rude counter: "How can I clear what you haven't got?" Mrs. Besant and the Lord Maitreya between them (with the Supreme Director in reserve for emergencies) must have reduced the grim old warrior to 6 ft. 7 in. of polite pulp by this time. Thus are Masters made and unmade by one greater than Warwick.

from C. H. Hinton's silent grim 'Unlearner' (of all our tomfool fallacies of 'life' and 'death') "whose face was as the face of battle!"

* * * * *

Finally, "proud to obey" is verily the (Irish) diamond of this string of Jinarajadasic pearls. The Lord Maitreya ought to appreciate it, being Himself an Irishman.

So much for Jewel No. 2.

CHAPTER IV.

C. Jinarajadasa's Esoteric Touting for Mrs. Annie Besant's Autocracy in 1910.

Jewel No. 3.

The Link, May 1910.

ADDRESS TO E. S. MEMBERS

IN THE UNITED STATES OF AMERICA

BY

C. Jinarajadasa, B.A., Cantab.—since raised to the status of an 'Initiate' of Mrs. Besant's Cosmic Hierarchy.

1. Before I begin my remarks I think it would be well for us to meditate a little on these words from *Light on the Path*.

The whole nature of man must be used wisely by the one who desires to enter the Way. Each man is to himself absolutely the Way, the Truth, and the Life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognises this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex life exists, then, indeed, and then only he is upon the Way.

2. My remarks will not be very long, but I think perhaps I can help you by showing you something of the present conditions for advancement that await each one of us. You will all have realised from the articles that are appearing in *The Theosophist* concerning the foundation of the new Race, what is the part the Society is to play. The [Theosophical] Society is the throwing out of a great net, to see from the catch which souls are ready to take part in that special work. The way that special work will be done is being described to us, how there will be founded a certain community under the leadership of our two Masters, how all who show by devotion of heart and mind that they desire to co-operate in Their plans will be given birth in the community and will be helped in special ways.

3. But those that will be selected to form that community will not necessarily be the members of the Society to-day; not necessarily members of the T.S. or of the E.S. There is a striking phrase that Mr. Leadbeater uses to describe that colony of workers: "A selection of a selection." The first selection is taking place now in the T. S. and the E. S.; the second selection will be made from those members. Now, it is of that that I want to speak, whether we shall be those to be selected to furnish the community, or whether we shall be considered as not fulfilling the requirements for the great plan.

4. In connexion with the future there is a

sacrifice which each one of us will have to make. We know that henceforth life for us must be one of altruism, and that we must train ourselves to do everything "In His name." And we know that a life of altruism means sacrifices. But there are thousands in the world outside of the E. S. and T. S. who also are altruists, who are sacrificing all sorts of interests to further the cause of altruism. More than that is required of us; and it is a *special form of sacrifice* that is being demanded of us now, the greatest of sacrifices, that of our personalities.

5. To-day we live in rather stirring times in the T. S. and in the E. S. *One object of the foundation of the Society was to enable the Christ to do His work in the way to win the results He wants.* The more we study what is taking place in the world to-day in the light of Theosophy, the more will there be presented to our consciousness the idea of the coming of Christ. All that has happened in the T. S. is partly a preparation to clear the ground for His coming; for the Society is to be utilised by Him, it is to be an instrument in His Work.

6. We have recently gone through a period of great storms that have threatened to rend the Society. But the Society has been found a strong instrument, and from now onwards there will be little to affect the organisation as a whole deeply, to shake it to its very foundation; but there will be much to affect the lives of each one of us, to

shake out the faint-hearted. Every one of us will now be tested again and again. The whole T.S. is now beginning to be a broader channel for all the forces ; it is able to conduct more and more of the forces sent out by the Masters. You will find that because of that, throughout the T.S. and in its heart the E.S., there will be individual tests. It is very much as though a power-house began to generate more and more electricity. The current has a great intensity. Now we know what happens when the current gets stronger ; if the current is too great, the fuse burns out. That means that the intermediate link between the light within the room and the great current has given way. A larger fuse must take its place, if the light in the room is still to shine.

7. Every one of us will find out, if we have not already done so, that we shall have to bear more and more pressure every day. More force is being sent through every member who is earnest. We are being driven on, and we shall be driven on faster all the time, because the need for work is tremendous just now in connexion with the Christ's coming ; and there are being given wonderful opportunities for us to become the channels of that force. Of course when we say opportunity, it also means responsibility.

8. We shall have to realise that from now on, each one of us will be very largely left alone to carve out his future. In the past, individuals have been given special help. We have for a good

many years been mothered, as it were, by the spiritual Leaders. We have been the little birds under their wings. But now has come the time when it is imperative for them to attend to other plans for Christ's coming. Hence, the individuals will have to be largely left alone, and we shall find then that it is absolutely within our own selves whether we go forwards or or whether we stay still. So great is the pressure of work that we may almost say that the time has passed when individuals can be considered as units to be specially coached and brought along. The Masters have now to turn their attention to larger groups, and it naturally follows that They have not so much time to see to individuals. Plenty of time was spent in giving individuals assistance.

9. Now, if any of us, under these conditions, begin to be fractions, begin to want special attention, we shall find that presently *we shall be allowed to drop*. It is a mere matter of urgent work. Mrs. Besant, and Mr. Warrington representing her, will not have time to look after each one of you, to smooth every little thing, and to continually coax each person to come one step forward.

10. And once again let me say that if we do not adjust ourselves to the sacrifice of our personality, to the methods of work as planned in the E.S. here by Mr. Warrington, it will be merely a matter of our *getting into a backwater and just staying there*, because *all the energy that there is must*

be strictly conserved to bring about the success of the great plans for the coming of Christ.

11. This is the time when that great plan of His coming is the first thing, and the progress of the individual is the second. Under the intensity and stress in which we are living, or ought to be living, in our spiritual natures, we must train ourselves not so much to think as to act. Thinking is a very beautiful thing to precede action, but there come times in life when you have not time to think it out. *You must be ready instantly to act.* Now, how can we act *without thinking* and yet act rightly and wisely? It is here that if we understand truly those words, that in each one of us is the Way, the Truth and the Life, we shall see that though the Path of Action seems difficult, it is not full of barriers that cannot be surmounted.

12. That Spark of Divine Life which is in each one of us speaks to us in our daily lives as an intuition. We need that intuition to act immediately *without thinking*. There is no difficulty that we cannot surmount, no darkness that we cannot pierce, *if only we remove the veils* that cloud our intuition.

13. Now I shall take only one point concerning the manifestation of intuition, and that is that a good many people in the E.S. are going about clouding their intuition without knowing it, and this clouding of intuition is brought about by wandering. A person coming into the E.S. sometimes does not fully understand that he must keep

his eyes steadily on the light along the channel in which he is seeking it. In the E.S. there is Mrs. Besant, the Outer Head of the E.S., who is a channel, offering a direct path. Now, that does not mean that there are no other paths, but that when once you have decided on the direct path, *if you look about, you begin to cloud your intuition.*

14. There are a good many members who, even though they are in the E.S., continue to wander about from teacher to teacher. They feel drawn to some other teaching because "it appeals to them." There is no harm in following those paths if they attract you ; but do not try to do two different things at the same time, to tread the path as it is mapped out in the E.S. and another path as it is taught by some other leader. If as an E.S. member you continually pay allegiance to another teacher and study some other form of Philosophy, *the result is a clouding of your intuition.* Much the safer way is to tread the path on which you have decided, and *let other Schools of Philosophy alone.* If you want to change, change ; but do not try this process of wandering.

15. Now, *unless the member has perfect confidence in Mrs. Besant*, that in all that concerns the great welfare of Society, that in all that concerns the special activities in her charge, she is likely to have the guidance of the Masters; unless there is that perfect sense of *loyalty to her*, a person has no part in the E. S. He *may* have a part in another organisation where he can give his

allegiance, or *in the outer T. S.*, but not in this inner organisation. Unless you feel a responsibility towards it and have loyalty to it, I would say that *you have no part in the E. S.*

16. We all know loyalty is a beautiful virtue, but it is far more than that to each one of us. It is a safeguard and a protection. Loyalty to Mrs. Besant does not mean that you must accept everything that she says and does, but that you must accept whole heartedly the fact that *she is a channel from the Masters to you*. If you feel that loyalty to her, will steadily try to *keep to the path that she outlines*, will not go wandering and clouding your intuition, then you will find that every crisis in life will bring with it its own solution, and no difficulty will be so great but that you will have strength to overcome it. *If you are loyal you can keep your intuition fairly clear*, and that means that you have given to Mrs. Besant, and to the Masters behind her, an opportunity to give you the help you need. If, on the other hand, with lack of *true* loyalty, you seek *other guides*, you will find that you have put barriers in the way for yourself.

17. We cannot do better than take ourselves in hand these days. We must see that no small fault is ignored. We have to see that everything of weakness is recognised and that we do not gloss over anything. *There is nothing so full of danger to us as a critical attitude.* We all know that. But how shall we train ourselves to rise

superior to this instinct? It is the critical attitude that comes out in critical thoughts, comes out in speech. Now, some of us perhaps will find it easier to change the inner attitude by working from without. Take ourselves in hand with the *outer things*, and there will be a change in the *inner nature*. Take, for instance, speech. I know by long experience in the E.S and in the T.S., that the speech of members with regard to one another is one of the greatest barriers in the way. The amount of mere gossip that is in our organisation is something incredible.

18. Make the distinction that we are our brother's keeper so long as he is treading the path of righteousness in the outer world; but that from the moment our brother is trying to qualify himself for the Path of Discipleship we are *not* his keeper. From that moment, "to his own Master he stands or falls," not to us. If we realised this, whatever thing an E.S. member does, it would not be our business to criticise. We cannot help thinking about it, of course. The instinct is there. But let us not allow that instinct to run out in speech. If we see anything let us not mention it to another. If we hear anything, let us not repeat it. Remember always that to that person's own Master only he stands or falls. Controlling, then, the speech, we shall find that the thought turns less and less to criticism and to gossip; that we shall less and less think gossip, think criticism.

19. There is no better touch-stone that will turn everything into gold than the devotion to *the work*. If we take as our motto in daily life; "we have no time for anything but for *the work*," we shall save ourselves from many a blunder. Let every one of us see clearly what it is he wants to do for the Masters; what thing it is he wants to do for the T.S. Think over it. Meditate over it. Refuse to take part in any discussion of unprofitable things, saying to yourself: "The need of work is great. I must devote every moment to thinking of it." If we see things in that way, we shall find that then we shall be the selection of the selection and that we shall take part in that wonderful life of the community to come.

20. Now, though every one of us is to stand alone, if we have made the sacrifice of personality, it is standing with the Master, and there is no more beautiful way of standing alone, so far as life is concerned, than with the Master in that inner life. Within each is the power to mould his own future. All that others, outside him, can do is merely to point the way; to call upon the spirit within to respond.

21. In one way the work seems difficult; in another not so difficult. If we take ourselves in hand in that mere matter of abstaining from criticism, of careful attention to kindly speech and thought, we shall find that the path is not so difficult as it seems. The future is so glorious, so

full of happiness and activity, that one can almost hardly wait for the intervening years to pass. There is nothing so encouraging to us as to feel that so far *we have deserved well* of Those that are helping us, and that because of that They are giving us more opportunities. Let us be worthy of them.

22. These few remarks, I think perhaps, will make you understand events that will happen in the E.S. and in the T.S. There are a good many, sad to say, who will drop out; who have gone so far through the storms and troublous times, and yet *for want of a little self-sacrifice seem to crumble up*. As we live to day, each one will be made more and more of a channel of the spiritual forces. It is a tremendous thought. It is a beautiful thing to be so affected, but it is apt to bring out our weaknesses and our faults.

23. Let us look to the great Helpers we always have aspired to reach, so that They may teach us how to sacrifice our personality, and then we shall find that the path that opens before us is *beautiful and happy*, and that *there will be no such life as that which lies before us now*. These are the opportunities. *Let us take them.*

C. J.



CHAPTER V.

A Few Remarks on Jewel No. 3.

Para 1. *Light on the Path* is a Gospel of Communion between unentangled sacrosanct Human Individuality and That in Which all existence inheres. To quote it as the text of a sermon commanding blind surrender to an external leader like Mrs. Besant is, to put it mildly, somewhat queer. If *Light on the Path* is to be quoted at all in connection with Individuality and its responsibilities, a better text would be:

Kill out all sense of separateness—Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you.

But even in the passage which Mr. Jinarajadasa quotes, forceful concentration in Individuality, inviolate, in order "to reach to the life beyond (separate) individuality" is clearly enjoined. I really do not see what use Mr. Jinarajadasa can make of this except by interpreting "the life beyond individuality" to mean "the life of a blind tool in Mrs. Besant's hands." I need hardly tell the intelligent reader that such a life is obviously not beyond

Mrs. Besant's individuality. On Mr. Jinarajadasa's showing, the chicken I eat—could I eat it alive and keep it as a living power to go, and flutter and cluck without any definite initiative of its own in the service of my own economy—would be 'initiated' into the "life beyond individuality." Ancient India knew better. *Yunje vām brahma pūrvyam namobhih yānti vishlokāḥ pathyyeva sūrāḥ*—says the *chela*, prostrate before his *guru*. "My prostrations (before you) are to the Brahma who transcends us both. My praise (of you) rises along the Path of all His Saints." (*Shvetāshvatara Upanishad*). Where *guru* and *chela* both remember this, there is true spiritual progress and guidance for both. Mrs. Besant has patently forgotten it. Since when?

Para 2. Here comes the startling declaration, duly emphasized in our Title-Pages, that the T. S. is "the throwing out of a great net, to see from the catch which souls are ready—" to take a pledge of blind obedience to **Mrs. Annie Besant**, especially and immediately (Paras. 5, 8, 11, 15) with regard to successfully 'running' her ward Krishnamurti¹—or his hypothetical inspiration of a few years hence—as the Jesus Christ of Christians, the Maitreya of Buddhists, the Jagad-Guru of Hindus, the Imām Mehdi of Muslims—all

1. *T. S. & E. B.*, I, Appendix, pp. xx, xxi.

jumbled into one—a somewhat 'large order,' you will admit. Especially also (and very immediately) with regard to suppressing (Para. 18) all information as to the conduct of Mrs. Besant and her fellow-'Initiates' which might tend to open the eyes of honest enquirers and prevent them from being successfully 'herded in.' Remotely there is the prospect (Para. 19) of taking part in the moulding of the Sixth-Race nucleus under the personal direction of Mahatmas M. and K.

Para 3. The bribe of becoming "a selection of a selection" in the Masters' personal company; and the (veiled) threat of being left 'in outer darkness.'

Para 4. Canvassing the "Sacrifice of personality" to **Mrs. Annie Besant**.

Para 5. The shift from 1908 to 1910—the "Coming Christ" programme now tacked on (as "rather stirring") to the 'rather remote' Californian Intensive Nursery.

Para 6. Mrs. Besant's immediate task—of hounding independence out of the T.S. and making it a mere tool of her (and Mr. Leadbeater's) new sacerdotal scheme—is regarded as pretty well accomplished. The corpse is confidently regarded as too far dead to kick again.

The 'electric current' simile is good indeed and has created quite a superstition. When

the Society is rent asunder by the underhand esoteric plottings of its influential members, every one believes that the Masters are pouring in more of their Divine Energy to shake out faint-hearted adherents...of Mrs. Annie Besant. Wonderful!...And other Societies that progress without convulsions are condescendingly looked down upon as canalising less of the energies of the Great White Brotherhood of Cosmic Wisdom. It is like being proud of—diabetic carbuncle brought about by spicy gluttony, and ascribing it to a meritorious process of occult purification. So it is, indeed. But people with a less volcanic type of metabolism are spared the trial because they are less dirty feeders, and therefore less impure—not because they are fools unfit for trial.

This "Masters' vibration" hobby is merely self-deception deliberately enthroned in the "Heart" of a Society supposed to exist for the service and spread of truth.

Para 7. "More and more force poured through (see above) "—yes, because every "earnest member" is being more and more compelled to play a double part, to be an accomplice in a vast sensational scheme of sacerdotal deception. I am not speaking wildly. I have before me a circular of the Order of the Star in the East¹—which, mark

1. Dated July 1913.

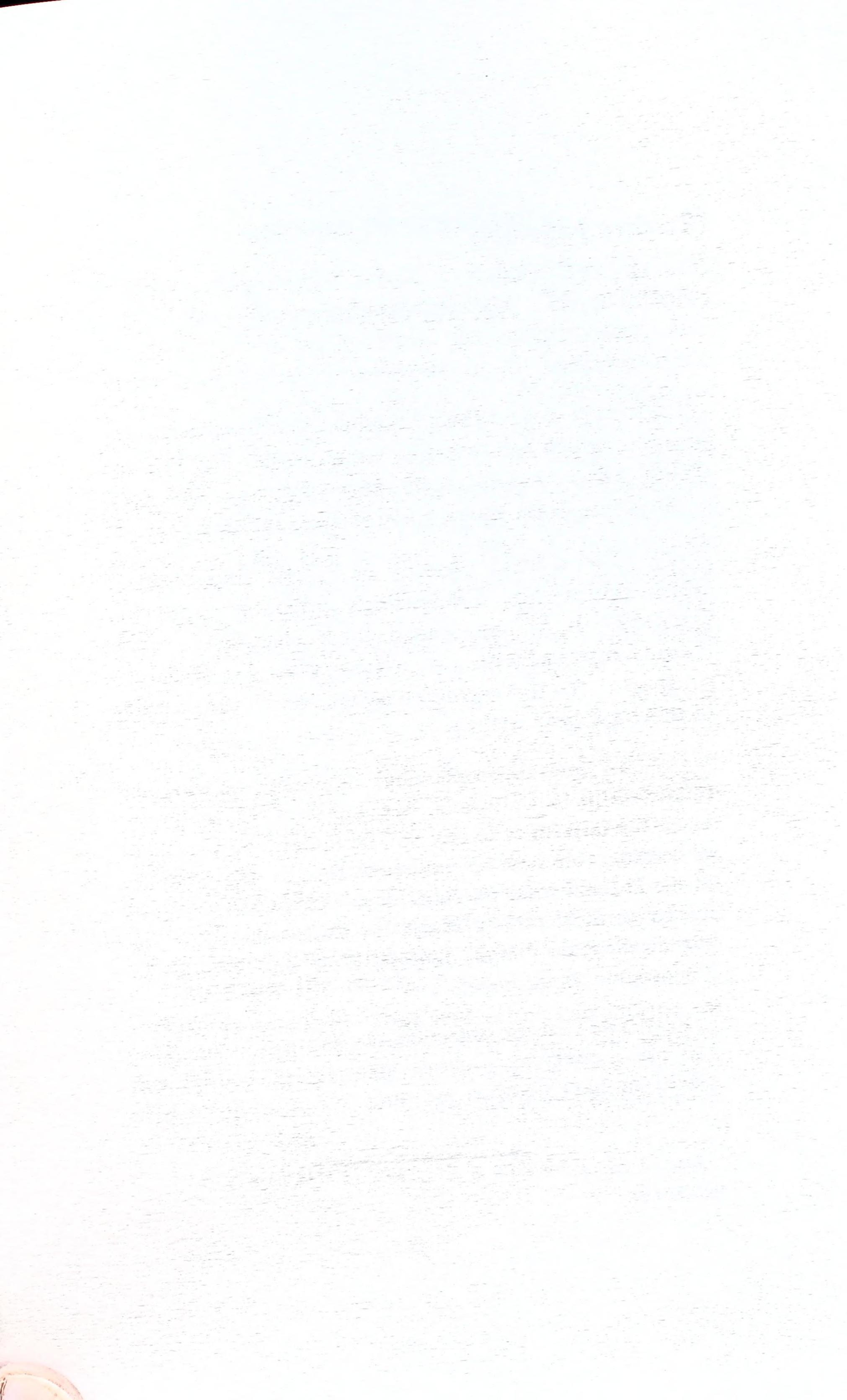
you, is the real worldly prolongation of Mrs. Besant's present Esoteric Section, the 'outer T.S.' being merely a tool 'under trial' which may be cast off any day if it becomes inconveniently 'disloyal...' to Mrs. Annie Besant and her schemes (see *T.S. & E.B.*, p. 112, lines 7-11)—I have before me, I say, a Circular which deliberately, in Para. 7, enjoins upon members of the Order not to put forward publicly the one belief (in Mrs. Besant and her fellow-initiates and personal prophecies) without which they cannot possibly belong to the responsible inner controlling grades of the Order. They are thus to deliberately deceive the public into believing that the Order has no special belief as to who the Great Teacher may be, and as to Mrs. Besant being His personally-appointed Ambassadress and Advance Agent, with plenary powers to organise His reception and even to select disciples for Him in advance (!). Mr. Arundale (the Personal Secretary to the Head—J. Krishnamurti), who issues the Circular in question, accidentally undeceives us by the extraordinary blunder of declaring in the *same* document (Para. 10) that "the full-moon of Chaitra (Hindu month—April-May,)" was "officially mentioned (somewhere else) as of special significance in connection with the Order" because "the whole Order was drawn nearer to the Supreme Teacher on the full-moon of Chaitra, 1912. No further explanation can, at present, be

given publicly"—i.e., to outsiders not duly sworn to Mrs. Annie Besant. He thus clearly shows us, with commendable frankness, that there is a whole inner secret core of special (Neo-Theosophical) beliefs *which the members are enjoined to sedulously conceal*. How the average person can possibly carry out such a policy without being mentally demoralised and ultimately shaken by a fearful struggle for deliverance if there be any sound stuff left at bottom of him; how such an Order can do otherwise than garner blind and unscrupulous followers and sycophants, and painfully excrete conscientious Truth-seekers¹—these are questions which the reader may well be left to answer for himself. As he answers them he classes himself. "Sheep or goat"—which will you be (in Mrs. Besant's cosmos), Friend Reader? I, for one, have chosen to be a goat (in that cosmos, pray note) and have clearly said so². You may henceforth test the genuineness of your astral (Besant-) sight by trying to see my (astral) horns when next we meet.

Para 8. I confess that this Para, psychologically speaking, puzzles me. The "being left alone" I take as betokening a sudden remembrance of the initial text (Para. 1) which the exceeding pressure of the "Lord Maitreya's

1. Blind, unscrupulous and conscientious being the *tāmasic* *rājasic* and *sāttvic* types of old Indian Philosophy.

2. *The Making of the Better Man*, Foreword, p. li.



(To face page 55.)

AN APOLOGY.

I sincerely regret the altogether too Rabelaisian expression which has escaped me on p. 55, line 18, and which I find may be sadly misconstrued. The only implications in my mind, while writing it, were :

(a) The present process of *psychic* impregnation which causes Mr. Leadbeater's intimate pupils (or 'subjects,' as I have called them elsewhere) to be literally *engrossed* with his *akâshic* visions and future prospects. To this *engrossing infatuation* all the extracts in this book bear witness.

(b) To (neo-theosophically) inevitable matrimonial relationships in California, six hundred years hence, when the faithful of to-day will be fathers and mothers of considerable families until such time as the inability of the Human Race (of those days) to furnish recruits up to scratch puts a check to Californian Eugenic Prolifics. (See '*Man, Whence, How and Whither?*'—Theosophic Bookshops.)

Pray note that the objectionable expression (implying 'to make pregnant'—either mentally or bodily) can obviously have no other meaning.

"Astral Current" had evidently driven out of Mr. Jinarajadasa's mind. Then follows (in connection with Para. 20, which see) the most wonderful hotch-potch of incompatible ideas. "You must learn to stand alone ... with Mrs. Besant and the Masters and us all, or you will jolly well be left to stand (truly) alone in the God-forsaken abyss of a Universe which our Loving Band shall have duly deserted to play the loving parts of productive cocks and hens in the Coming Californian Sixth-Race Poultry-Yard." My poor, dear Leadbeater-impregnated Hen, don't you think it is a bit too soon to cackle over your Californian eggs 600 years ahead? And your idea of 'standing alone' is certainly a curious one. Perhaps, after all, that is how a Californian Hen understands it. I must not be dogmatic, tho' I do stand very much 'alone.'

Para 9. Speaks for itself. If ever the Leadbeater-Besant-Krishnamurti Cult breaks down, Mr. Jinarajadasa can earn an easy living by spouting forth in front of any booth at any fair, to draw the public in.

The suggestion that we (the unresponsive goats) "shall be allowed to drop" is simply awful . . . until we think of asking "Where?" and "On What?" Then the spell breaks and we realise that

"God's in His Heaven, all 's well with the World"
Browning

even if we (and God's World) be high-nosedly deserted by . . . Mrs. Annie Besant and her Loving Band.

Para 10. More definite—and also sinister, if we analyse it well, for we now hear that "Being dropped" (thro' our unwillingness to stand alone—with Mrs. Besant and her jolly crew) means "our getting into a backwater and just staying there, because *all the Energy that there is*"—in God and all His Saints¹, pray note—"must be strictly conserved to bring about" . . . Mrs. Annie Besant's "great plans for the Coming of Christ."

Again I hear old H. P. B's Mahatma Morya muttering "D...n!" along the Astral Currents.

You may say that I (and my fancied Mahatma) have no more business to "d...n" Mrs. Besant and her crew than they have to "damn" me and the likes o' me.

I answer that I and the likes o' me shall straightway cease straightforwardly "damning" Mrs. Besant and her crew the moment she and they stop "damning" us in the underhand, roundabout way which I am here

1. Pp. 11, 26-28, above.

exposing. Let her issue a straightforward edict of excommunication—and damnation (qualified or unqualified)—of Mr. F. T. Brooks & Co. in the name of the Lord Maitreya or of the Supreme Director of Evolution, and I shall simply publish that Edict at my own expense without comment. Read over my previous polemical sallies and you will see that that is all I am driving at if the worst comes to the worst.

The only alternative (to frank sectarianism) is :

Dropping the E.S. and all its multicoloured poly-bottomed progeny once for all, and letting the T.S. reorganise itself without that polymorphous Esoteric Incubus for 'Heart.' In which case I—and others with me—shall immediately rejoin and work for Theosophy in the T.S. more heartily than ever before.

Is that clear ?

If Mr. Besant will choose neither honest alternative, I have no choice but to prepare the way for Christ by steadily flogging her with ropes of knotted words until He comes to flog her (and her sort) more efficiently in His own way.

"*Dont' act* ¹,"—as the French concisely say. Whereby they certainly do not mean "Don't act."

1. Untranslatable, meaning roughly "Let it stand on record."

Para 11. Mr. Jinarajadasa invites us to "act without thinking" when it comes to obeying Mrs. Annie Besant at this juncture. This he conceives as (*sic*) "living in our spiritual natures." He would presumably contrast this choice (to act obeying Mrs. Annie Besant without thinking) with the opposite one: to equally thoughtlessly refuse to *act* obediently, and...be left *obediently* mouldering at her behest in a stagnant cosmic backwater. What he makes of my choice:—to systematically and conscientiously oppose Mrs. Besant after ascertaining her wrongness by careful and prolonged consideration, and then flatly refuse to be consigned to imaginary æonian backwater stagnation¹ at her bidding or that of her duly rewarded minions—remains for him to say. I shall be duly interested to hear (or read) him when he does.

The last sentence, which again incoherently brings in *Light on the Path*, is distinctly blasphemous. For 'each one of us being to himself the Way, the Truth and the Life' refers to nothing less than the Free-Will of the Inviolable Divine Monad concealed in each of us until we join It; and the suggestion that we shall be expressing the will of the Divine Monad—God's Will in us—by obeying Mrs.

1. The Black Magician either makes his victim a blind tool by more or less suave blandishments, or (if it demurs) tries to paralyse it by potent suggestions of this type.

Besant without thinking, is patently blasphemous. It means—without frankly saying it as Mr. Arundale does further on ('Jewel No. 5') that Mrs. Besant is, practically speaking, God, since her will outside us and God's Will in us, are one. Mr. Arundale straightforwardly calls her "the God without us"—for which frankness I honour him.

Paras 12, 13, 14. I understood that in joining the E.S. I was seeking Inner Light from the Divine Kingdom within me and outer Light from the Masters who (*Theosophice*) have inspired and will inspire all possible religions, past, present and future, and are expressing suitable facets of Truth through all possible philosophies. I understood that Mrs. Besant, as 'Outer Head,' was merely a convenient functionary whose function was to distribute valid information to such seekers of impersonal good as myself, and to organise mutual acquaintance, association and support between, and give opportunities of useful work to, such free seekers of Truth and lovers of Mankind. But I must have been sadly mistaken, for Mr. Jinarajadasa now tells me that I have been seeking light through **Mrs. Annie Besant**, "the Outer Head, who is a channel, offering a direct path" to. . . . California six hundred years hence (?) He also tells me that if I "look about" I shall be clouding the intuition of my Divine Self. There-

fore, presumably, if I divorce myself in any way from Mrs. Besant on Earth, I am willy-nilly divorced from my Divine Self in Heaven. His saying (in Para. 14) that there are "other paths" which there is "no harm in following" is really "no go" after he has told us that we shall stagnate for ages in a backwater unless we follow Mrs. Besant whom (remember !) *all Masters* are now combining to serve. This being granted, I quite understand that "Much the safer way is to tread the path on which you have decided" [is it not rather "are being pointedly invited to decide"?] "and let other Schools of Philosophy alone." And yet Mrs. Besant ('Jewel No. 2') more and more henceforth represents "all Masters" and therefore caters for "all Schools of Philosophy."—Oh my head ! My head ! ! ! Surely if Mrs. Besant is becoming Universal, I cannot possibly be disloyal to her in loyally following any school that "appeals to me." But no: that were talking sense. The (Neo-Theosophic) 'Truth' is that Mrs. Besant's *particular* fads are 'universal' by (neo-theosophic) definition, while the Universal, which gobbles up those fads as ludicrously insignificant morsels of its Meal, is necessarily henceforth Mrs. Besant's *particular* enemy, the (neo-theosophic) Devil, reducing her to no particular status at all. "I and my fads are God and God's Will, and God is verily my Devil." To put it thus, at least, would make straightforward nonsense, duly

qualifying for admission to the private asylum which Mrs. Besant and her clique have long been cheating of their presence. But Mr. Jinarajadasa's touting makes neither straightforward sense nor straightforward nonsense, for it is not straightforward at all. I wish (for his sake) he had followed his own sage counsel and let *Light on the Path* "severely alone," for it surely stands for "quite another School of Philosophy." If Mr. Jinarajadasa would but frankly practise what he preaches, I would respect him as I do Mr. Arundale.

Paras 15 and 16. These speak for themselves and should be ruminated in detail with the three previous ones. If "you go wandering" from blind and deaf 'loyalty' to Mrs. Besant, right or wrong, you are "clouding your Intuition," *i.e.*, building a barrier between your outer consciousness and your own Divine Inner Self (!) in short you have no Inner Self, no God, no Salvation apart from Mrs. Besant. "If you are loyal (to Mrs. Besant) you can keep your Intuition fairly clear" and be safely tided over all difficulties 1. "If, on the other hand, with lack of true loyalty (to Mrs. Besant), you seek other guides, you will find that you have put barriers in the way (to God—or is it

1. By Mrs. Besant whom you and your fellows will, by your short-sighted 'loyalty,' have enabled to rise on the ladder of 'your dead selves' to the height of her ambition. She would scarcely be so foolish as to lightly desert those to whose blind devotion she owes all.

merely...California ?) for yourself." I feel my mind is wandering, but discover, to my intense relief, that I am merely trying to follow Mr. Jinarajadasa in his (neo-theosophic) mystic dance. If ever I dance like that of my own accord, may I voluntarily surrender myself on the Threshold...of the nearest Lunatic Asylum.

Para 17. With the first sentence I fully agree, but I do not see how we can "take ourselves in hand" without taking ourselves out of Mrs. Besant's hands, or those of any other such "blind leader of the (wilfully) blind." Neo-theosophically, "we must see that no small fault is ignored." The only faults we shall sedulously overlook are monstrous ones, such as Untruth, Impurity, Ambition, Spiritual Conceit and the rest. These we must obviously ignore when our blindly-accepted leaders practice them and make us their partners in them. "**T**here is nothing so full of danger to us as a critical attitude"—i.e., the only honest attitude compatible with the pass to which Mrs. Besant and her ilk have brought the Theosophical Society. The monstrous sins they foster involve mainly a deliberate corruption of our inner attitude to people, life and things. This corruption is what the Neo-Theosophic Incubus¹ calls 'loyalty' and what the psychic brute subsists on. Therefore is it (neo-theosophically) safer

1. *Alias, the 'Adyar Deva'*—T.S. & E.B., I. App., pp. liii-lvii.

to leave those all-important inner things alone and "take ourselves in hand with the outer things," *i.e.*, deliberately suppress, in our conduct, speech and writing, whatever Mrs. Besant and her crew might regard as inconvenient. Then "there will be a change in the inner nature"—precisely such a change as Mrs. Besant requires to turn good folk into blind tools and decoys for drawing other good souls into her meshes.

To work thus "from without inwards" is what the Wise of old call *hatha-yoga*, the unspiritual method; and Mrs. Besant's indirect prescription of such *hatha-yoga* for her own ends is nothing short of devilish.

Para 18. The climax.

"We are our brother's keepers so long as he is treading the path of righteousness in the outer world"—*i.e.*, all good men and women, boys and girls in the world are our legitimate prey. We must observe them, judge them, influence them, angle for them, bring them in as human food for our Adyar Incubus to batten on. If they demur we must brand them as enemies of all the Masters—nay, "of God Himself."

But "from the moment our brother is trying to qualify himself for the Path of (Neo-Theosophic) Discipleship"—*i.e.*, from the moment he has joined the E.S. and taken a

vow of blind obedience to Mrs. Besant and active compliance with her "plans"—from that moment "we are not his keeper. From that moment, 'to his own Master he stands or falls,' not to us"—[and who is "his own Master" save Annie Besant whom he is pledge-bound to implicitly obey ?? Really "all the Masters," subserving Mrs. Besant's "occult plans," have become the veriest myths compared to her—mere mental puppets dancing to her pipes. *She* is the one dazzling reality of Pride and Power whom all must serve or be (neo-theosophically) damned; and it is but meet that my worthy brother Arundale do frankly worship her. Between his attitude and mine there is no resting place. He and I are consistent. The shufflers in between have not a leg to stand on. "Sheep or goats . . ."—*your* turn to choose, Friend Reader, if the matter happens to concern you.

Now comes the astounding climax of (neo-theosophic) morality and public spirit, to which I would fain draw the attention of every responsible government within whose realm the (Neo-Theosophical) Society has Branches :—

"Whatever thing an E.S. member does, it would not be our business to criticise. Let us not allow that instinct to run out

in speech. If we see anything (meaning obviously 'anything which the outer world deems wrong, sinful, or even criminal') let us not mention it to another. If we hear anything, let us not repeat it."

No wonder the (Neo-Theosophic) 'Master,' in "preparing young Krishnamurti for (Neo-Theosophic) Initiation," thought it prudent to add to his (published) Instructions :

"If you see anyone breaking the law of the country, you should inform the Authorities¹" ('At the Feet of the Master,' Sixpenny Edition, p. 87.)

Note that the latter statement was 'given out' for publication while the former (Mr.

1. It is amusing to find in the Report of Mr. Bhagavan Das's cross-examination (on commission) by Mrs. Annie Besant, that she reminds him of young Krishnamurti, in 1910, running in from a group he was 'teaching' to ask Mrs. Besant for an explanation of this very sentence. "Do you remember that Krishna's question was as to what the Master meant by saying that a man who had seen a wrong thing should inform the proper authorities?" Such Mrs. Besant's question. Mr. Bhagavan Das did not remember, which matters little. What matters more is that a riper brain than young Krishnamurti's might well be puzzled to find out the meaning of that sentence...until confronted with Mr. Jinarajadasa's diametrically opposite Esoteric Exhortation. Is that what 'Occultists' (of the Besant-Leadbeater type) mean by "a blind" to conceal from the exoteric vulgar truths too 'deep and subtle' for their comprehension?

Jinarajadasa's) was "for Esoteric circulation only, and not for publication." There are some statements in *The T.S. and its Esoteric Bogeydom*, Part I, p. 38, lines 7-16, which I hesitated for a while to print as I thought they might possibly be misconstrued as libellous. Well, if they are, I need not fear, for the exoteric statement fathered on poor young Krishnamurti (or his 'Master'), compared with Mr. Jinarajadasa's fully authorised *esoteric* behest, shows you clearly what good grounds I had to go upon. Truly such a Movement, if and "to the extent that it succeeds on its present secret basis," is a double-bottomed danger to Society, which "might well invite a cautious government's attention." True Theosophy need fear nothing of the sort.

Is it not clear that Mrs. Besant and her crew are merely spiritual pirates sailing under the Theosophic flag?

I ask any straight-minded person whether the above esoteric extract would not fully justify a deliberate breach of promised secrecy—even if that secrecy had not been irreparably breached beforehand in the Madras Law-Courts. Yet I may freely say that, had the private 'dam' not been thus providentially breached for me (and others) I, for one, might possibly not have had the 'gumption' to begin my present task, being by nature extremely shy and diffident. Mrs. Besant alone is

to be thanked (or blamed) for any different appearance I may have, for the nonce, put on. You may watch the process ripening in my previous books. I fully believe that the Madras disclosures were providential. If there be any true Mahatmas watching over us and influencing us for good in subtle other-dimensional worlds interpenetrating this one, those Mahatmas surely made a sheltering ring and threw an astral blanket over Mrs. Besant's astral sense (and worldly common-sense) while Mr. C. P. Ramaswami's irrepressible juniors rummaged (at her request) in the old despatch-box and took notes, in her own room, of all compromising documents relevant to the case against her. I have always believed, spite of all suggestions (even by my best friends) to the contrary, that Mrs. Besant was at times subject¹ to beneficial influences.

1. As a medium, not a conscious Disciple—*i.e.*, without any clear discrimination on her part. The curious thing is that Mr. Leadbeater's vision of past lives makes her a mediumistic 'vestal,' or 'sibyl'—a medium for trance-sermons—in a Greek temple in Asia Minor not so very long ago. I can't quite shake off a sneaking impression that those visions are occasionally true. That is precisely the worst of them. They are neither downright truth nor downright fiction. For instance Mr. Leadbeater's Lives of 'Alcyone' might be largely true, but he might have 'tacked on' those valuable past lives to some person suitably within his control and Mrs. Besant's (for sundry uses) while they were really the past lives of some quite other person. Are we going to have an akashic Tichborne case ? ? ?

That time (I take it) was pre-eminently one of them. What were the Lord Maitreya and Mahatma Koothoomi¹ doing?

Para 19. Verily this Neo-Theosophic collective Devotion is a wonderful composite beast, whose head is "the sacrifice of our personalities" ... to Mrs. Annie Besant, [rated by Mr. Jinarajadasa (Jewel No. 2) as higher and deeper than pure philanthropy ;] and whose tail is here displayed in glaring splendour :

"We shall be the selection of the selection, (Para. 3) and ... We shall take part in that wonderful life of the community to come" ... in California six hundred years hence.

Wonderful !

Para 20. Once more the conundrum of "standing alone with the Master in that inner (Californian Sixth-Race-Nursery) life." "Within each is the power to mould his own future" by renouncing discrimination and initiative, and blindly committing himself to Mrs. Besant's hands. "All that others, outside him, can do is merely to point the way"

1. The latter is reported, while a mere student in Germany, to have saved a comrade falsely accused of forgery by causing the incriminating document to vanish from the paper which bore it while it was being exhibited in Court. If such was His occult will-power in 1850 or thereabouts, what has become of it in 1913 ? Or is it that He deliberately restrained ? ?

..... to California ; "to call upon the Spirit within to respond..." to Mrs. Besant's touching appeal, and "work with her, on the lines she shall lay down, in preparing the way for the Coming of the World-Teacher" in young Krishnamurti's appropriately manipulated body. Oh, my head !

Para 21. Again the paramount duty of 'abstaining from criticism' of *what we sense as wrong*, thereby fatally blunting our moral sense and becoming accomplices and abettors in Mrs. Besant's great World-enslaving, World-deluding sacerdotal Scheme.

Para 22. Prophetic of such failures as 'yours truly,' "who for want of a little self-sacrifice " of their free-wills and consciences to Mrs. Besant, "seem to crumble up." Mrs. Besant herself (p. 32-33 above) says "be ground to powder," which is more emphatic.

Poor Me ! !

Para 23. 'Sunset and Evening Prayer.' Let us look to the Masters of Wisdom who teach us (In *Light on the Path* and elsewhere) to keep ourselves inviolate for **God** and **God** alone, in order "that They (who have presumably already done so) may teach us to sacrifice our personalities" to Mrs. Annie Besant, so that we, once gobbled up (like Them) into her Cosmos (wherein the Lord Maitreya and the Supreme Director of Evolution Himself are

merest puppets of Her Will), may be unhappy nevermore.

AMEN.

* * * * *

What really riles me is that, in this Cosmos of Mrs. Besant's faking, I cannot even find a decent little 'hell' where a poor devil like myself can find shelter from Her all-compelling Will and commune with the God beyond us both. What can I do but scramble out of such a God-forsaken Cosmos and try my best to 'bust it' from outside. Mrs. Besant's exorbitant Ego seems to have swallowed up God himself. This is the 'left hand,' invert, aberrant culmination of premature '*Vedānta*.' She *practically* recognises nothing beyond herself—nothing to Which herself and others, and all relations between herself and others, might be referred. Were there such a saving Faith in her, she would have at least an honest doubt as to *her* opponents being the enemies of the "Will of the Hierarchy"—another term for 'Providence.' But no. There is no "Impersonal Third" for her. Personality rules supreme. That state is hell. Her worst enemy would merely waste his time in trying to mentally consign her to any further 'hell' hereafter.



CHAPTER VI.

George S. Arundale's Esoteric Touting for Mrs. Besant's Spiritual Supremacy in the Central Hindu College (1911). Jewel No. 4.

In GEORGE S. ARUNDALE, M.A., LL.B., Cantab., we find the perfect type of the blameless English gentleman slyly trapped by his very virtues (too closely hugged perhaps) and gradually spell-bound, hypnotised, mentally and morally drugged into the awful destiny of tool for evil selfish wills and very dangerous decoy¹ for good ones.

There is no natural crookedness in Mr. Arundale. Anything of the sort in *him* is due to elemental 'graft'—a process which an astral semi-adept such as Leadbeater—or for the matter of that any unscrupulous hypnotist—is well aware of. Procure for yourselves the photograph referred to a page or so further, and *see* what the expressions indicate—if you

1. It was Mr. Leadbeater himself who explained to me, in 1900, how Black Magicians use very good and pure people as decoys to attract and snare other victims.

have eyes to see. Clairvoyance is quite superfluous. All that is wanted is a little knowledge of psycho-physiognomy. We have to do here (contrast the upper boy) with one by nature absolutely frank. What he says he feels, and what he feels, he says. The trouble is that he was addicted to feeling a bit too much to start with, and that the play of forces to which he has been gradually led to more and more subject himself has further intensified this one-sidedness until he cannot discriminately think at all. That is presumably why, having killed *viveka*—or allowed it to be killed (or sufficiently drugged to be quite powerless) in him—he has been duly listed to the status of a new Initiate in Mrs. Besant's Cosmic—or rather 'Auto-Cosmic'—Hierarchy.

It is strange that, after thrashing out Mr. Jinarajadasa's case with what most people will regard as a fair amount of humour (or sarcasm—according to standpoint), I feel neither sarcastic nor humorous when I come to deal with Mr. Arundale. I feel distinctly sad, and just a wee bit reverent.

Mr. Arundale's utterances, relevant to our demonstrative purpose, fall of course under two heads: exoteric and esoteric. Not that there is much difference between the two in his case, for there is nothing underhand in him save Mrs. Besant's *method*, obediently

adopted. I only classify his utterances thus because the exoteric ones are published and may be procured and read by whosoever cares; whereas the esoteric ones are not available to the public, which justifies my publishing them here in full.

I. Exoteric Samples :

1. "*Alcyone and Mizar*"—A Souvenir of the American T. S. Convention, 1912, with a group photograph of "Alcyone, Mizar and Fides" (Krishnamurti, Nityananda and G. S. Arundale) which I recommend to physiognomists; and 8 pages of text by Mr. Arundale, describing his first encounter in this life with Alcyone. Theosophical Publishing House, 6 annas or 6d.
2. "*Annie Besant*," by G. S. Arundale (October 1st, 1912), a small opuscule of 21 pp., printed in Bombay—possibly a reprint from some Magazine—a sort of birthday-hymn of praise (in very good prose) to Mrs. Besant.
3. "*Mrs. Besant Triumphant*," by the same in *Theosophy in India*, October 1913. Other articles in the same number : (a) *Long live the Warrior-Saint!* by Iqbal Narayan Gurtu, late Headmaster of the Central Hindu College; (b) "*A Woman of Destiny*," by Elizabeth Severs, who compares Mrs. Besant with Napoleon, but quite omits to forecast Trafalgar and Waterloo—still more St. Helena. She seems to think Mrs.

Besant's 'spiritual' high-handedness cannot rouse valid opposition. (c) "*Annie Besant, P.T.S.*," by William H. Kirby. All these are well worth analysing by the student of this Besant-Cult (direct and indirect) to whom the securing of that particular number (*Theosophy in India*, Benares, October 1913) is strongly recommended.

These will show that Mr. Arundale (and others) are hardly less extravagant in their exoteric effusions than in their esoteric ones.

II. Esoteric Samples.

1. "Two Letters" to the Benares 'Group,' published in *The Link* for November 1911, pp. 88-98 and signed "G." I vouch for them as being really Mr. Arundale's.

2. Another famous Letter already referred to by Mr. Bhagavan Das (*T.S. & E.B.* I, Appendix, pp. lxxiv-lxxvii) dated 20th October, 1912, and published in *The Leader*, Allahabad. This I shall republish here in full, with the prefatory remarks of the College Trustee who gave it to the Press, and the Editor's comment. This document (Jewel No. 5) is of quasi-historical importance, and we cannot afford to lose it. Things published in the daily papers are almost as good as lost after a while.

Jewel No. 4.

TWO LETTERS OF MR. ARUNDALE TO
THE BENARES GROUP.

The Link, November 1911.

[The following letters were written to a group of earnest workers, surrounded by many difficulties and apparently conflicting duties ; they will, I think, be useful to a larger circle, so I print them here.—O.H.] ['O. H.' is 'Outer Head' *i. e.* Annie Besant.—B.]

I.

My Dear Friends,

I have been able to keep in close touch with the affairs which concern you, although perhaps I am not able to realise the situation as well as I could if I were physically with you ; I have been asked by some of you to help them as far as I can from a distance, in what I can well understand must be a very trying time. Some of the members apparently imagine that because everything is not going along the lines which they had expected, our leaders are mistaken either in their policy or in their prophecy, and that the world is not going on as had been anticipated.

2. Or again it is thought that our leaders do not realise the situation as it is, are surrounded by those who do not really understand, and do not, above all, realise how hard the struggle

really is for those who do not wish to give up principles, and yet wish to be as accommodating as they can—so as to avoid unnecessary friction.

3. Now I feel myself in a position to state that our leaders, and I would particularise our revered Head Mrs. Besant herself, are fully alive to all that we know and that we feel, and that their consciousness goes much further. Mrs. Besant fully understands your own position—your doubts, your difficulties, your wonder at all the troubles, your astonishment that an idea which ought to tend to soothe and stimulate seems to have done the reverse, your feeling that instead of peaceful times life becomes and is becoming more and more full of turmoil, and angry passions are aroused. Your very fervour and anxiety to share your cherished knowledge are treated with contempt ; and you are, seemingly, even less trusted than you were before, by the very people whom you sought to cheer by the message which has meant so much to you.

4. All this she knows ; she has been through it all centuries ago, she understands what it is to have the early eagerness baffled and derided, she of all people knows what it is to be misunderstood, misinterpreted, misjudged ; and yet she who knows all this, tells you to wait, to be firm in your faith, and to be unwavering in your confidence in Those in whom you have put your trust.

5. You are to understand that as the years pass difficulties will increase and not diminish, that from our own ordinary point of view while much progress will be apparent, the coming times will be times of many mistakes and much disappointment, and we shall see the progress being made on lines that we had not dreamed of—lines almost antipathetic to us. We shall have in our minds ideal people with certain definite virtues and with powers suited to our imagination ; and we shall in our own ignorance endow the Masters' pupils and the Members of the Great White Brotherhood with powers and with corresponding duties, the non-fulfilment of which will incline us to doubt the powers and therefore the position.

6. Now if you are to be used in the great work that lies before us, you must make your life fit in with the life of the whole, and you must fit yourselves to be servants AND NOT CRITICS of those who have passed far beyond you on the Path. Either you must accept their rules, or you must stay outside ; you can never impose your ignorance upon their knowledge—expecting them to live *down* to your ideals. I will suggest to you a few rules of life which have been useful to me in my relationship with those far beyond me, and which, if I may venture to say so, have helped me to come a little nearer to Those who rule the world :

7. (1). Always be ready to give up immedi-

ately that which you are doing for that which one greater than yourself tells you to do.

8. (2). Look into your mind for that which seems to be a principle of your life, and compare it with those which guide the lives of those beyond you. Do not necessarily give it up, but remember that the principles of those beyond you are likely to be truer in the long run than yours, although yours are better perhaps in the meantime for you than the others.

9. (3). Remember that those beyond you know what you know and much more, for they have passed your stage. You all know the level reached by our Chief—for members of our Group, she and Mr. Leadbeater represent to us the ideals of life in the world, and the more we trust and follow them the quicker progress shall we make and the better service shall we render. Nobody is of course compelled or even asked to follow, but if we wish to enter the Brotherhood and serve the world through it, we must study the nature of the Brotherhood through its representatives in the world, and seek to work for them and do their bidding. That is the only way.

10. (4). Our own failure may pave the way for the success of another, who could not have succeeded had we not shown the way through failure. Take, for example, the Order of the Star in the East which we started in January last. We, or

rather I, made some mistakes which were the cause of some misunderstanding. But the motive was good, and though probably we could not have made much of the Order, Mrs. Besant has turned it into a world-wide organisation, with branches in every country in Europe, and in New Zealand and in Australia and America. I do not say that she could not have done it all without us ; of course she could ; but it may be that we were able to set the force in motion which she could not have done through want of time—being engaged with more urgent matters.

11. (5). We do not know more than an infinitesimal part of the Plan of the Masters, and we only see our little piece and perhaps a bit over. Those beyond us see more : she sees all that we see and much more, and her vision is clearer. Seeing little of the plan we are liable to get our proportion wrong and to emphasise that which is comparatively insignificant, under-rating that which is of importance. She is not likely to do this, and *we had better adopt her proportion rather than our own.*

12. (6). As students your main business is to study others and *not to criticise them*. Help them where they are, trying to make them a little broader, but not through the effort making them suffer a reaction into narrowness.

13. (7). The opinion of one more advanced than yourself is in general more valuable than

your own. There may be times when yours is the more weighty, on some special subject involving the intellect, or on some worldly matter; but in the long run you will be well advised at least to listen with great attention to the view of one who is spiritually more developed than yourself, and to try to see the truth in it and to understand it. If even the Initiate is but 'a little child' what must not we be?

14. (8). If, perchance, you feel a certain antipathy towards one whom you *know* to be a member of the Brotherhood, or if you feel that he does not appeal to you, try to get rid of the feeling at once. For there is perfect love and perfect harmony among the members of that greater Body, and perfect understanding: if you wish to enter it you must feel for all those members of it whom you do know that love which you must have for all, whether you know them or not, when yourself a member of it.

15. (9). You who aspire to serve the Masters *must realise yourselves to be soldiers of an army*. This is a hackneyed expression, but is nevertheless little understood. There are Generals, Colonels, Majors, Captains, Lieutenants, in the material armies. *These ranks exist definitely in the spiritual armies of the Brotherhood*. Can you place your superiors in ascending scale of authority, and can you follow them as the ordinary soldier follows unquestioningly those who are his immediate superiors? The ordinary soldier recognises and

salutes his superiors from external marks: do you the same from the internal marks, from those which your inner eye perceives.

16. I have no time to write more, but I would leave you with the thought that you must not be weak in the spiritual sense—critical, falling out of the line of march when *apparently* left to your own resources, blind to tests and to opportunities, strong in the presence of strength but weak left to yourself for a little time.

17. All is very well, we are not far from our goal; *keep for the present quiet, and await the orders of our Chief*—secure in the knowledge that *she knows all and will do all that the Masters need.*

G.

II.

MY DEAR FRIENDS,

I am looking forward to a renewal of those old ties which have stretched backwards into the past and will stretch onwards into the future.

2. It comes upon me with extraordinary force every now and then that this particular life, in which we for the present are, is one to which in times to come—in future lives I mean—we shall look back with feelings of joy and gratefulness, or with those of regret unavailing. We are face to face with the world's *most stirring period*, a

period which occurs but once every few thousand years ; *we are living in the midst*—in the *very midst*, so far as the Group is concerned—of all the preparations which are to precede the central point of the period ; we meet in the flesh members of that great Fraternity whom two thousand years ago we should have called Apostles ; *we have our John the Baptist and other disciples* of the blessed Rishis who are but names to the ordinary reader of the Puranas, but who are to us living realities, whom we know by Their portraits, and to whom we look with an ever-increasing love, reverence and gratitude as we learn to understand Their stupendous work. We have the old old features of the lives of Shri Krishna, of the Buddha, of the Christ, in new settings; the same great mystical drama is being played before our very eyes now and where we are. How many of those familiar with the old stories, how many of those who are said to be deeply versed in the Ancient Scriptures, how many of those are able to read the signs of the times and to profit from the reading ? He who reads but the letter and perceives not the spirit can but read the letter now, cannot realise that under the new form there is the same eternal Spirit working, that the old drama of the Christ is being played once more with the same great central Figure, and with some of the actors unchanged ; but there is a change of scene and a change of dress.

3. To how many of you is this fact a living

reality, and how many of you allow your lives to be dominated, to be permeated, by the fact that you yourselves are destined, if you so will, *to fill at least minor if not major roles in the Piece, provided only that your hearts are in the work, and that you try to fit yourselves for the part which you may find given to you.*

4. I want you to feel that the Group to which you belong is a *training ground for those who are to be selected by the Great Ones for the inestimable privilege of sitting at the Feet of the Lord Himself*, of learning from Him and of spreading far and wide the knowledge gained, of spreading far and wide His Love, His Peace, His Compassion.

5. Workers must be trained now, and must be chosen from people in the world who are able to *adapt themselves* to the standpoint from which the Masters look upon the world. All of you are under consideration, and it depends entirely upon each one of you whether you pass the test, and enter the strife as a pledged and trusted worker in the Lord's Service. You think that all this seems almost too unusual to be true now, whatever it may have been in the past, and whatever it may be in future. But the unusual must happen sometime, and why not now? You know that our beloved Teacher has said in her book, *The Changing World*, how the world is crying out now for some Great One to come and solve the many problems that the ordinary human soul cannot

disentangle. And the words of our President are echoed in the hearts of many earnest thinkers, who have given themselves to the helping of the poor and ignorant and wretched.

6. It is likely therefore that the cry will find a response from Those who ever respond to the needs of Their weaker brethren, and we should do very wrong were we to fail to prepare ourselves in view of the wave of expectancy which is rolling over the world.

7. Do not imagine, however, that because there is so much cause for joy and gladness in the thought of His coming, therefore you are entering on a path of smoothness whence all hardnesses shall have been removed. The joy and gladness will give peace to your hearts truly, but the "gate is narrow" and when the Lord comes He brings not "peace but a sword."

Why?

8. Because a great battle has to be fought against superstition, against ignorance, against the set and accepted channels of thought, against the lethargy which gradually steals over the world as time goes on, unless from time to time fresh impulses are given to our faltering and feeble steps. We are all of us ignorant more or less, superstitious more or less, set more or less in well-defined currents of thought, more or less inclined to stay where we are and to be impatient of change in any form. If we could know exactly

where our ignorance lay, exactly the nature of our own particular superstition, where we tend to be set, how far we are slow and inactive, if we knew all this we *might*—I say we *might*—make an effort to improve. But we do not know ourselves, and so One of the Great Ones who does know us, not only because He has been as we are now but because He can look down from His stupendous height and see us through and through, knows our past, can read our future, such a One as He lives in the world to give it a new standard of living, modifies the ancient ideals to suit the modern needs, holds up before our eyes the mirror of truth which shews us to ourselves as we really are, and we know that from that mirror of truth there is no escape, for it comes from our own Higher Self, which cannot lie. And so according to our natures we accept Him or reject Him; either we welcome humbly and gratefully the Teacher who has come to replace our weakness by His strength, or we reject Him because His purity puts us to shame and He is not blind as others are to our weaknesses and failings. We find that we must give up that which in our ignorance we have thought to be wisdom, that which in our ignorance we have thought to be broad-mindedness, that which we have thought to single us out and place us above our fellow-creatures. Those whom we thought to have been lowly have been in the new light which He has shed exalted, and

we who have reckoned ourselves among the salt of the earth are humbled and cast down. Thus comes the change and with it struggles against it—all the more bitter because we feel how mistaken we have been and are too proud to admit it, almost too proud to admit it even to ourselves. But it is all there, and we know it in the light of His purity as we have never known it before.

9. *Try to get through all these stages if you can before He comes*—the Group is partly for this purpose—so that when He does come you may have so far purified yourselves that you can see Him in His greatness, an inspiration for this life and for many lives to come. Try to make yourselves sufficiently akin to His Nature, that you may respond to it clearly and strongly, that there may be something in you a faint reflexion of Himself, which will turn automatically to Him as a plant turns to the Sun from which it draws its life.

10. You have great advantages, immense opportunities. You have living amongst you and guiding you one of His Messengers—shall I not say His principal Messenger—in the outer world, who is *more like Him than any one of us*. *Take her as your model*, and try to live as she lives, and to look upon life as she looks upon it. The path is indeed made smooth for you by her; her feet have bled that yours might remain whole. Follow her, therefore, and be glad with great joy if now and

then your feet also bleed in treading down the roughnesses for those who may come after you.

11. The best wish that I can give you is that amidst the troubles and pitfalls which will and must beset you, if you are to make rapid progress in the few years which lie before us, that amidst all these you may be firm in your efforts, loyal to her, and above all true to that Higher Self which leads you to His Feet, where you will find knowledge that you may help the ignorant, and strength that you may support the weak.

G.



CHAPTER VII.

A Few Remarks on Jewel No. 4.

LETTER I.

Paras. 1 and 2. "A very trying time" refers to the timely checkmating of the "Alcyone-Cult" campaign in the Central Hindu College. See Mr. Bhagavan Das's Letter (*T.S. & E.B.*, Appendix, pp. LXII-LXXXIV.)

Paras. 3-5. Rather pathetic reading when one thinks of the earnestness and ready enthusiasm of impressionable young boys, and of the ruthless way in which it is being put to *Mrs. Besant's* uses. Mr. Arundale himself I reckon as one of the boys—the chief victim and decoy among them. His ardent faith and the heroic way he fights off saving doubt, are little short of tragic.

Para. 6. "AND NOT CRITICS" is printed in large caps in the original. It is not I that have emphasized it. The last two lines show the point of contact—or shall I say *contagion*?—with *Mrs. Besant*.

Para. 7. Here we hoist up the danger-signal—all the more so because Mr. Arundale

is transparently sincere and preaches merely what he practises. The fact that such a cult of blind obedience to *Mrs. Annie Besant and her esoteric crew* was sedulously fostered by the Principal himself in an educational institution affiliated to the Allahabad University, is worth bringing to the notice of the Government.

On the face of it, the precept laid down by Mr. Arundale is absurd, for (1) excitable, inexperienced boys can hardly be expected to discriminate *true* greatness from psycho-pathological inflation - quite apart from the obvious fact that 'greatness' is not necessarily a test of *soundness*.

(2) If one person posing as 'great' tells them to do one thing, and another tells them to do another, they can hardly be expected to discriminate which of these conflicting 'leaders' is 'greater' *than the other* and therefore (presumably) to be preferably followed.

But all such embarrassments disappear once it is understood (1) that *the greatest Person visible on Earth is Mrs. Annie Besant*, (2) that all persons serving under her are 'great' in proportion to *and because of the service which they render to her schemes*, and are obviously less 'great' than she, (3) that all persons not serving Mrs. Besant are *not* 'great'.

At this juncture it strikes me that I may perchance achieve a sort of melancholy 'greatness' in the estimation of this queer sect (the only trouble being that I laugh too easily) *by greatly opposing* Mrs. Annie Besant. I shall revert to this in dealing with Para. 9.

Para. 8. It is certainly wise to make transition gradual, as is done here. It gains time, and enables psychic infection to do its work.

Para 9. Always the tremendous implied dogma, "those beyond you" meaning precisely Mrs. Besant and her crew, and nothing else.

"The more we trust *and follow them*, the quicker progress shall we make" is clearly negated by Hindu tradition, which makes Râvana progress *faster by fighting Vishnu* than others do by following Him. Mr. Arundale wrestles with this strange concept in his article already referred to (*Theosophy in India*, Oct. 1913, pages 462-63, quoted in my Foreword, above). But then Râvana knew Vishnu to be *Vishnu* (meaning "the All-Pervader") and struggled to maintain his mischief-vestured separate individuality against Him. Whereas I know Mrs. Besant to be the 'all-pervader' in her own imagination and nowhere else, as I know Mr. Arundale to be worshipping the

quasi-divine qualities (and one or two others besides) *in his own nature*, vicariously ascribed by him to Mrs. Besant who, like Râvana, is fattening her piratical Ego on the blind goodness of all around her. *She* is fighting the all-pervading God, serving Him (and us) the while as object-lesson to demonstrate the pathetic futility of a 'Love' divorced from clear *discrimination*.

Of course "serving the Brotherhood through Its representatives in the world" might have some sense if it were remembered that the representatives of the Brotherhood of God's Saints are not officially trumpeted, that they are simply **true and responsible** souls, anywhere and everywhere, knowing God because they are true and serving Him because they are responsible limbs of His Great Body. Whoever seeks to become *truer and more responsible* (as you value your salvation, *do not divorce these two!*) is a servant of God's Brotherhood and is drawn nearer to His Saints without the conceit of knowing in what 'Degree' he stands. 'Responsible' service *without DISCRIMINATION* (here yclept 'criticism') is but blind service of ambitious pirate-souls that seek to rule the world *for their own ends* and make it worship *them*. But for such *blind* service our poor world were a good few chapters nigher freedom. (*Gospel of Life*, pages 102-103.)

Para 10. Compare Bhagavan Das (T.S. & E.B., I., Appendix, pages LXVI-LXVII). The last sentence is positively immense.

Para 11. Quite true, as regards the first sentence. But to confidently rest in the assumed satisfaction that Someone Big—who pats us on the back and makes us feel We are of use to Him (or Her)—*knows what we do not know*, and guides accordingly, is a cheap substitute for truthfully confessing that WE SIMPLY DO NOT KNOW. Such 'confidence' as Mr. Arundale's, in our unregenerate world (visible and invisible), calls for somebody else's 'trick' as surely as 'exploitable' does for 'exploiter.' "Adopting her proportion rather than our own" sounds like "her long-sighted spectacles on my short-sighted nose." The result...had better be left for the short-sighted reader to personally experience by borrowing a long-sighted old friend's spectacles, and running errands therewith on a bicycle in crowded traffic. Ambulance-vans are nearer within hail than they once were.

Para 12. Sage counsel when it comes to dealing with those who show no signs of (neo-theosophic) grace.

Para 13. "One more advanced;" "One who is spiritually more developed;" "the Initiate"—for all these, substitute "MRS. BESANT AND HER CHOSEN CREW." There is no other meaning, here.

Para 14. "Know" (line 1) is only neo-theosophic jargon for "have been told...*by Mrs. Besant*." "Perfect love and harmony and understanding"—yet Mrs. Besant was certainly an Initiate (in the Adyar Hierarchy) when she righteously fell out, in 1906, with Mr. Leadbeater, *who was as certainly another*. And what, according to Mr. Leadbeater's own *âkâshic* tradition, of the Buddha, and the Brindâban (Maitreya) Krishna, and the (very occult) Shankarâchârya—whose various well-nigh contemporary endeavours utterly failed to harmonise?? And what of Jesus and Apollonius (the *same Initiale* contradicting himself in two successive incarnations — founding Christianity and bolstering up Paganism? And what of Christian and Gnostic 'Initiates' pitching into each other as lustily as I do into Mrs. Annie Besant ?? The sort of "Prussian Army" Hierarchy which Mrs. Besant would foist upon the world *for her own purposes* is arrant BUNKUM—nothing else, even from her own 'âkâshic' standpoint.

Para 15. Since the preceding para, I am being tempted to cancel my virtuous determination to eschew strong language in dealing with Mr. Arundale. "Do you the same from the internal marks, from those which your inner eye perceives" strikes me as almost blasphemous in a movement which deliberately blinds all genuine Inner Vision by first

taking Mrs. Besant and her crew *on trust*, and then inviting contagious psychic hallucination on their behalf.

N.B.—The seeing of a blazing star, or of a radiant 'aura,' has nothing to do with the Inner Eye of true DISCRIMINATION. This intuits *subjectively* (in a double sense—cognitional and moral) and constructively adds up *both* psychic (mislabelled 'inner' in neo-theosophy) and physical *outer* indications, putting each in its right place, *rejecting none*. It is on such converging grounds that I diagnose Mrs. Besant as an unsound, unsafe, *misleading* pseudo-religious 'leader,' and her accomplices and dupes as misleading and misled—the latter, again, confidently misleading others in their turn as Mr. Arundale here (innocently or otherwise, but with considerable suggestive force) is trying to do.

Anyhow Mr. Arundale's suggested Esoteric Prussian Army *counterfeits* the true Spiritual Hierarchy, and does not serve it—save as historic object-lesson.

Paras. 16 and 17. "secure in the knowledge that *she knows all and will do all that the Masters need*," should really be "secure in the knowledge that *all the (Adyar) Masters serve HER* and will bring about *all that SHE needs*—our own exaltation as Her chosen Ministers included *."

* See 'Jewel No. 5,' para. 9.

LETTER II.

Para. 2. "WE are living in the very midst" of a tremendous budding enterprise led by THE GREATEST BEINGS ON EARTH. This is deliberate inoculation with what I call *reflex conceit*. It is very dangerous—nay, it is perhaps *the most* dangerous form of that tricky vice.

Para. 3. Squeezes out the syringe in full. The unbalanced youth who receives this without due reservation, and cannot mentally *excrete*, is duly qualifying for 'Initiation' into Besantine Occult Megalomania.

Para. 4. The "inestimable privilege" ought surely to open every intelligent reader's eyes to the farcical nature of Neo-Theosophic 'self-sacrifice.'

Para. 5. Calls for those who will be able to "*adapt themselves* to the standpoint from which the [Adyar] Masters look upon the world." That standpoint is simply BLIND OBEDIENCE (of *all* the Masters—and whoever else will follow suit) to MRS. ANNIE BESANT.

Para. 6. Mrs. Besant (and her ilk) are *certainly* quite ready to take advantage of any "wave of expectancy which" may be "rolling round the world." They are even prepared to *start the wave rolling* on their own account, as any self-respecting company-promoters would be glad to do.

Paras. 7 and 8. An admirable sermon, if we but forget that the Lord Maitreya's "Mirror of Truth" is quite undistinguishable from MRS. ANNIE BESANT'S DIVINE FANCY. In 1906 she fancied that Mr. Leadbeater was a fallen initiate, and did not fancy that the Lord Maitreya would come so soon. Now she fancies that Mr. Leadbeater is utter-*pucca* and has, *for her*, discovered the imminent Lord Maitreya and his predestined medium Krishnamurti. In 1901 she fancied that her revered Bengali neighbour's new-born son was the Coming Saviour of the world, and that his youngest daughter was H.P. Blavatsky re-incarnate. In 1908 she fancied that Damodar K. Mavalankar was coming down from Tibet to boom her new cult, and that T. Subba Rao and H. P. B. reincarnate would duly report themselves at Adyar. When she reads *this* book she will probably fancy (if she does not do so already) I AM THE DEVIL. What she will fancy five or ten years hence (in this world or the next) the Devil himself probably does not know.

Poor Mr. Arundale !

Para 9. "Take time by the forelock and hypnotise yourselves at once, so that there may not be the smallest chance of your detecting a hoax in 'Saviourship' when the time comes."

Para 10. "I, you, and Mrs. Besant for us both." SHE is the (neo-theosophic) BRAHMA in whom the *chela*'s prostration to 'to' his *guru* becomes meaningless. This will come out more clearly in next year's letter (Jewel No. 5.) The successive stages in Mr. Arundale's infatuation are worth noting. This is 1911. The paroxysm is yet to come.

Para 11. The last $3\frac{1}{2}$ lines are beautiful indeed. The "loyal to her" which immediately precedes is, to my knowledge, *incompatible* therewith. I cannot be "loyal to" Mrs. Besant's double-(or perhaps quadruple-) bottomed enterprise without being heinously disloyal to what I deem my Higher Self.



CHAPTER VIII.

Mr. G. S. Arundale's Esoteric Touting for Mrs. Besant's Divinity in the Central Hindu College in 1912, as exposed in the Allahabad "Leader" for April 13th 1913. Jewel No. 5.

I. EDITORIAL.

"A New Cult."

WE have read with keen regret and amazement the letter which Mr. G. S. Arundale has addressed to 'my dear brothers' with reference to Mrs. Besant, sent to us by an 'unhappy well-wisher' of the Central Hindu College and published in another column. Indeed there is reason for the writer to be unhappy, as there is for every other sincere well-wisher of that great educational institution. We have never stinted our admiration of the stupendous efforts that have gone to the building up of that college ; our columns have more than once borne respectful testimony to the work of Mrs. Besant as well as Mr. Arundale and the other honorary workers there. But evidence has of late been forthcoming in abundance that they have not always succeeded in remembering that the college is a *Hindu* and not a theosophic institution ; that among its benefactors have been a great many Hindus who have no concern with theosophy ; that the boys who

have been sent there for education are not intended by their parents to become theosophic missionaries or Besant-worshippers, but useful citizens of the world ; that it is wrong of them to encourage and allow the young men or any of them to take undue interest in matters not pertaining to their studies and disturb their minds over them. Even among true and ardent theosophists a feeling of revulsion for some of the recent grotesque developments has steadily increased till, at last, there is a definite cleavage in the ranks between those who have allowed their faith in one or another person to get much the better of their common-sense and others who have still retained unimpaired their power of discretion and judgment in an atmosphere that does not favour the development of individuality. Mr. Arundale in his letter—which, it should be noted, was printed at Mr. Besant's, or the Theosophical Society's, Vasanta Press at Adyar—frankly tells 'my dear brothers' that they considered it outside their province to discuss whether Mrs. Besant made mistakes or not, whether her policy was wise or not, etc. ; 'we recognised her as our spiritual superior, and we saw the light she sheds upon life's pathway to be so bright that we had no occasion to wonder whether the light might not be brighter.' Mrs. Besant is referred to as 'our Mother'—with a capital M. One day the 'dear brothers' of the 'Group' met in one of Mrs. Besant's rooms ; and 'as we looked upon our dear Mother's face, as young children look upon the face of a dearly loved mother, she saw

the light of eager, loving, trusting service in our eyes ; she stretched forth her hand and gave us her blessing, looking benevolently upon us as *only she* (the italics are ours) can look, and radiating upon us the strength and purity of her greatness.' Each one of the 'dear brothers' has since known a happiness and a peace which pass the understanding of those who have not yet the eyes to see great teachers in their midst. The 'dear brothers' 'know something of the future that awaits our leader ; we know that she will triumph as she has triumphed in the past ; that *she will one day become one of the greatest rulers of the world.*' (The italics again are ours.) 'And do we not also know that we are hers by unbreakable bonds of union ; that she cannot but share her life with ours because we ask for no life which is not a part of hers. And so her future involves our future ; for inasmuch as *we strive to be part of her present existence* we are identifying ourselves with the future ; and if *she is to become one of the greatest rulers of the world of Gods and men*, we shall at least by that time have earned the right to be her instruments.' And more of similar twaddle, as we cannot help characterising all this. So Mrs. Besant will one day be 'one of the greatest rulers of the world of Gods and men.' We are afraid to think what may happen on that day to us all unbelievers in her godliness. By the side of such childish and morbid adulation wonder ceases that Mrs. Besant refuses to forgive anyone sceptical of her infallibility. What are things coming to ?

II.

COVERING LETTER.

**“Mrs. Besant Proclaimed by her Votaries
A Great Ruler of the World of Gods
and Men !!!”**

[To the Editor, the '*Leader*,' Allahabad.]

Sir,—The printed letter (bearing the press imprint of V. P. A., *i. e.*, Vasanta Press, Adyar), which I send herewith, requesting you to publish it in your columns, has been circulated amongst the members of a group which includes some of the staff and students of the C. H. C. and the doings of which are more or less unknown to the public, although the annexed letter was somehow not marked 'confidential' and so has got abroad. Some members of the managing committee have been informed of it and they can take such action as they may think fit within the college. But the general public which maintains the college ought to know about these things also.

Extremes meet, and pathos is separated by a very small interval from bathos. The history of Religion shows that even honest and earnest aspirants, when striving after the Spirit Sublime without the help of a duly cultivated judgment, have only too often tumbled into the Matter Ridiculous—or worse. The undersigned has very deeply appreciated and admired the noble work in the earlier years, for the C. H. C., of the signatory to the appended document and of some of his fellow-workers, and he is as sincere a well-

wisher of theirs as of the C. H. C. But when 'genius' by excess turns to the 'madness' with which it is 'near allied,' when sane and sober and rational and well-balanced and therefore useful *bhakti*¹ becomes extravagant self-excitement and emotionalism and dervish-dancing and megalomania, when an erstwhile respected leader is transformed by a bombastic unctuousness into 'one of the greatest rulers of the world of gods and men,' when good ideas and fine phrases which may well have a wholesomely inspiring effect in more appropriate setting are jumbled into a torrent of fantastically self-righteous rhapsodies which are in keeping only with the mediumism of spiritistic *seances* or the ardent fervors of worked-up majnuns, hyper-passionate minnesingers and over-strung ecstasies—then, alas and alas, the appreciation and admiration give place to deep grief at the debacle into which leader and led have led each other through craving morbidly for 'too much of a good thing.'

I remain,

sir,

yours truly,

AN UNHAPPY WELL-WISHER OF THE C. H. C.

Jewel No 5.

*Mr. Arundale's Momentous Letter to the Benares
'Group.'*

1. My dear Brothers—We have not often the pleasure and privilege of admitting a brother to membership of this Group, and I therefore specially welcome this occasion on which, with our beloved Head's approval, we are to receive our brother here into our midst.

2. We have been growing very rapidly during the past two years, more rapidly, perhaps, than might seem desirable—considering the solemn and serious nature of the responsibilities and duties we undertake. But it should be understood that rapid growth was in early days inevitable, for the Group came into existence at a time when the need for it was great and when, therefore, there were many ready and eager to answer to the need.

3. You know we have been told that when the world needs a great leader, a great teacher, a great statesman, a great warrior, and is ready for what we may call an embodied answer, the answer comes in the type called forth, and the need is satisfied and the world profits from the vigour it acquires. In the same way did this Group arise, as an embodied answer to the need there was some years ago for a band of workers, who would work in complete harmony with and in a thorough understanding of the spirit of our

Head's mission to the world. When we first started, we were but two or three. We did not quite realise the bigness of our undertaking, what we were to do, or how we were to work. We knew only that we loved our Mrs. Besant with a very deep love, and that we were determined to follow her and to support her to the uttermost. We knew all that she was to us, how our hearts beat for her and for her alone, how we longed to serve her, and to guard with all our power the principles for which she lives. Our knowledge of all her genius and purity was indeed but limited, and we frankly expected that we might often through ignorance misinterpret her intentions and so might cause trouble, but we also knew that in the long run our mistakes could do but little harm if an intensity of love were behind them. We were well aware that our actions might be misconstrued, that all the antipathy of those whose natures have not as yet seen the goal in human shape would be directed against us ; that we should be condemned as 'blind followers,' as 'fanatics,' as people suffering from ignorant and misdirected enthusiasm, as people who would willingly and eagerly call black white if we thought Mrs. Besant would profit from the statement, or if she told us to say so. All this we did not forget in the great moment of this Group's foundation but we also remembered that this world is a world of love ; that it grows through love, because its Ishwara is the God of Love ; and we hoped that

if at first our love were ignorant, some day it must grow wise, and that the jeers of those around us would be but a small price to pay for an ignorance which sooner or later must for ever disappear.

4. And so in a time of storm and difficulty this Group came into existence, not as a Group, but in the form of two or three people who were determined that whatever thoughts others might think, whatever interpretation others might place upon our leader's words and actions, however much she might become discredited even by those nearest and dearest to her, we at least would remain true to her, seeking only to understand her and to help in carrying out *her plan, whatever it might be.*

5. We considered it to be outside our province to discuss whether she made mistakes or not, whether her policy were wise or not, whether she were unduly influenced or not: we recognised her as our spiritual superior, and we saw the light she sheds upon life's pathway to be so bright that we had no occasion to wonder whether the light might not be brighter. Her light to ours was, and is as the rays of the Sun at noon-time to the rays of a lamp at night, and we did not desire to examine the Sun to see under what conditions it might possibly ray forth a more dazzling brilliance. We took our leader as she was, for to us and to many thousands all over the

world she existed as the highest ideal and inspiration of which we could conceive. Others might do what they liked; we intended to follow our own course, and take all its risks and all its responsibilities.

6. So we pledged ourselves in our hearts that we would strive to become her true and loyal servants, and to serve her *intelligently* and wholeheartedly. In the beginning we carefully kept our determination from her, for we wanted to prove ourselves true to her, and to give her no opportunity to refuse a service which our hearts compelled us to try to render. Week after week the Group meetings were held, and little by little the membership increased, as we attracted to our little band others who were animated by the same spirit. Week after week we studied our leader, and tried to understand, from her writings and from her actions, the lines along which her work was to be carried on. Every member of the Group thus grew to become an intelligent and steadfast supporter. Misrepresentations, doubts, suspicions, criticisms, exaggerations, and all other forms of ignorance, had no chance of continuing to live in the presence of a member of the Group. He knew, and was strong and unflinching, and his determination, his knowledge and his strength soon swept aside the weakness which finds delight in criticising a strength and purity as yet foreign to its nature.

7. As we grew stronger and our influence became more far reaching, we thought it wise to inform our Mother of our existence and to tell her that we had invoked the blessing of our higher nature on a determination to serve her with all our hearts, recognising her as our spiritual superior—so that she could not order us to disband and cause us to break a word of honour which we had spoken in the presence of the Higher Self. And so one day we all gathered together in one of the rooms at Shanti Kunja, and asked her to come to us for a few moments as we had something we wished to say to her. She came, she saw, she heard—and we conquered; for she could not refuse to recognise a service which came from pure and eager hearts. We told her that all the responsibility was ours, and that we only asked her to meet us that she might know of a few upon whom she could unhesitatingly and *utterly* rely; and as we looked upon our dear Mother's face, as young children look upon the face of a dearly loved mother, she saw the light of eager loving, *trusting* service in our eyes; she stretched forth her hand and gave us her blessing, looking benevolently upon us as only she can look, and radiating upon us the strength and purity of her greatness.

8. From that meeting we went forth upon our mission as did from their night's vigil the warriors of older chivalric times; and each one of us has since known a happiness and a peace

which pass the understanding of those who have not yet the eyes to see great teachers in their midst.

9. As I speak of these great happenings, as I think of our dear brethren in America, in Bombay, in Adyar, in Italy, in London, in Scotland, in Amraoti, all members of this inspiring band, my mind instinctively turns to all the blessings we who are members of the Group *desire from our membership*. We know something of the future that awaits our leader ; we know that she will triumph in the future as she has triumphed in the past ; that she will one day become *one of the greatest rulers of the world*. And do we not also know that we are hers by unbreakable bonds of union ; that she cannot but share her life with ours, because *we ask for no life which is not a part of hers*. And so *her future involves our future* ; for insomuch as we strive to be part of her present existence we are identifying ourselves with the future ; and if she is to become *one of the greatest rulers of the world of Gods and men*, we shall at least by that time *have earned the right to be her instruments*.

10. We are told of the great White Brotherhood that, once its ranks are entered, the further shore of human perfection must inevitably be reached, and even the youngest initiate is safe for ever. Shall I be wanting in reverence when I think that even this Group reflects on its own plane this splendid safety, and *brings down*

into the world of men a blessing which hitherto has fallen upon those alone who have reached the world of Super-men? I feel with my whole heart that each one of us, in that great recognition of the God without us which made us members of the Group from which we draw our life to-day, cried out aloud his vow to win eternal life, and that such a vow also will surely lead him to his goal, for it is the joyous cry of a nature which has at least recognised, and so has established consciously, *its own supreme divinity*.

11. Times of trouble may be ahead of us, pain and suffering may fall to our lot, doubt may force its way into our minds, we may even temporarily become blinded and led astray by some unreality which we mistake for a reality. But from the inner recesses of the heart must ever come, however feebly, a loyalty and a steadfastness which have their foundations in the imperishable stock [rock?] of an all-pervading unity which has once been seen. Words may come and may go, principles may for the time dominate and may then give place to others, beliefs may change, conditions may alter, the mind may lose itself in a maze of forms ; but a heart, which once has seen in the heart of another *the promise of its own bright splendour in the days to come*, can never beat truly to aught save that which is in the present all that it hopes to become hereafter.

12. So be of good cheer, 'rejoice and be exceeding glad,' for when the heart has spoken in

the voice of the Spirit, no bonds of matter shall evermore have power to blind [bind] for long. *Your destiny is sure* ; and your only care need be so to work and live that the time of union may be near at hand, and that your fellow-members may not have to wait because you do not for the moment choose to move.

13. We are one in life, one in work, and one in destiny. The progress of each is the growth of the whole, and not one of us would wish to reach the goal save with our dear brothers by our side.

BENARES CITY.
October 20th, 1912. GEORGE S. ARUNDALE.

V. P. A.



CHAPTER IX.

Sundry Remarks on Mr. Arundale's most unrestrained Effusion (Jewel No. 8.)

Paras. 1-4. It is only about the 10th or 12th line of para 3 that we see clearly what his sermon is driving at : answering the urgent need of "our Head's mission to the world." Note that "our Head" is neither the Lord Maitreya, nor yet His future medium Alcyone (J. Krishnamurti), but **Mrs. Annie Besant**. "Support *her* to the *uttermost*" already contains the rest in seed ; but Mr. Arundale becomes so explicit further on that I need hardly comment here : to point out is quite sufficient. "Our hearts beat for her and her alone" is erotic extravagance. This *partial* sort of feeling can hardly serve the Masters of Universal Life. If it serves Mrs. Besant, it shows she is yet far from Them and cannot possibly be Their Messenger to the world—still less the God on Earth Mr. Arundale would fain make *her* (*himself* included^{1.}) "Those who have not yet seen *the goal in human shape*"—"the goal" is full-fledged Mastery. That sentence means "those who

1. See the whole of para. 9 and the last 3 lines of para. 11.

have no eyes to recognise the Master¹—actual or immediately potential—in Annie Besant's Shape. Well, I am one of those, and none the worse for it. I know her for a sort of sacerdotal Napoleon—her own 'disciples' call her that—whose sole contact with the "crucible of Discipleship" is marked by the sentimental, mind-warping "dross" she has deliberately heaped into it. The spiritual amalgamation of the world's honest seekers, the clearing of the integral, open way—or rather of the mental jungles masking it—all these are the more difficult for her having passed that way. A new cult, with conversion and apostacy duly compensated and penalised, has usurped the names and watch-words destined for a better use, and wields in its own narrow interests the weapons wrought to hew for the whole Race a way to fuller Life and deeper Knowledge. Were a Christlike soul to tumble into the midst of such a misbegotten sect, His first responsible act would be to bid it stand aside and set Him free. As for Mrs. Besant choosing His disciples for Him—as she actually claims to do—she might as well eat His meals for

1. "Master" sounds tame alongside of "one of the greatest Rulers of the world of Gods and men." The reader is perhaps not aware that Mrs. Besant (Heraclies) is to succeed her Master as Manu—and Manu of the Seventh and final Root-Race on this globe, summing up Man with a fulness which her own Master, in His Sixth-Race Leadership, cannot achieve. See *Man, How, Whence and Whither*, by Annie Besant.

Him, fight His inner Battles and fulfil His outer Destiny. There is no need of Him at all—nor of God either—for Mrs. Besant is her own Coming Christ, as her *protégés* are His disciples. Mrs. Besant is likewise her own God. That is what Mr. Arundale has discovered.

The most curious thing of all, here, is to see Mr. Arundale taking stock¹ of the various epithetic arrows which the devoted 'Group' may expect to see flying at it from the speech-bows of an unfeeling world, and then straightway proceeding, from the next para. onwards, to *justify them* to the very feathers. I had almost said 'to the hilt,' but remembered that I must not poach on the Lord Maitreya's Irish preserves.

With the last sentence of para. 3 I beg leave to respectfully differ. That the world "grows through love because its Ishwara is the God of Love"—is a most dangerous theoglico-sentimental *half-truth*. The world grows through Love, yes; but *not* when love is divorced from Truth. For the World's Ishwara is first of all the God of Truth; and Love (the genuine article) is merely His *true* Nature. But you cannot control His Nature without Him, and He is Truth. If you let go of Truth, His Nature, divorced from Him, will *play you false*.

1. Para. 3, penultimate sentence.

Para 4. "Her plan, *whatever it might be*" is in the direct line of devolution from the treacherous premisses laid down.

Para 5. Here we are in the thick of it. I have italicised nothing, for the whole para. would have to be italicised, and the printer's italic resources are almost at an end. This para. constitutes a deliberate and solemn forswearing of discrimination (*viveka*) in regard to Mrs. Annie Besant, justifying all the epithets surveyed by Mr. Arundale himself in para. 3. It is this—the forswearing of *viveka*, prime condition of *true* Initiation, for Mrs. Besant's sake—that has carried Mr. Arundale through the First Portal of the Neo-Theosophic Temple.

If Mrs. Besant's conscience-forsworn devotees choose to recklessly follow their own course, taking "all its risks and all its responsibilities," it is incumbent upon *us*, Friend Reader, who have not forsaken concern for Truth, to lend a hand to those well-earned risks and bring those responsibilities home to their fond parents. Our course is not particularly tasteful to us peaceful folk: it is strictly determined by theirs, and will clothe the rocky slopes of criticism with the green meadows of friendliness as soon as *they* open the door to the keen-eyed, unabashed maiden *Viveka* whom they have deliberately cast out. It is *their own cast-out Viveka that flies* home to them in our criticism—nothing more.

Para 6. "*To serve her intelligently*" might mean to discriminate the Great Eternal Principles which she so eloquently *voices* from the shifting fads and whims which often mask them; to discriminate the noble—if a bit theatrical—attitudes she strikes from the petty vindictiveness which often makes one doubt their genuineness; to discriminate the impersonal Masters who sometimes use her as channel from the absorbent exaggerated Ego which often mars Their Work thro' her; to serve the good in her and help her check the evil by clearly *seeing* and ignoring it where we dare not openly disown. But the last words of para. 4 preclude that hopeful meaning. Therefore "*to serve her intelligently*," *here*, can have no meaning save: to harness all our mental, educational and social abilities to the successful carrying out of Mrs. Besant's plan "*whatever it may be.*" "*Intelligently*" is too lofty a term to apply to this *subordination of intelligence* to Mrs. Besant's ends, or good or bad. "*Cleverly*" is the highest substitute we can commend. The lowest would be "*cunningly*"¹."

The last two sentences of this para., read in the light of subsequent events chronicled in Mr. Bhagavan Das's weighty letter², show how

1. See Remarks on 'Star in the East' propaganda, pp. 52-54, above.

2. *T. S. & E. B.*, I, Append. pp. lxxii-lxxxiv.

fanatics of this stamp delude themselves. The most earnest misgivings are hushed in the presence of who deliberately misunderstands *them* and will not listen. Reason can never *force* herself on one who wilfully chooses blind belief. And so he goes his way thinking he has felled Untruth, whereas he has merely, for the bare space and time of his presence, compelled Truth (in fellow-minds) to be silent and stand aside. Does he—like his adored Mrs. Besant—fancy that the space of his presence pervades the Universe and its time Eternity?

“Finds *delight* in criticising”—applied to ‘critics’ like Mr. Bhagavan Das and myself—is simply a gratuitous substitution of motives. The idea that duty—such as that of opening one’s eyes to the flaws of one’s idol, and warning others from a snare which one has painfully escaped—may be excruciatingly painful at outset, and at all times involves the setting aside of far more congenial tasks—such an idea has not even dawned in the minds of these erotic devotees, who in deifying their leader are gratifying their own sensational impulses and crowning themselves with power in perspective. They cannot ascribe to another any save the narrow, personal motives they so sedulously harbour in themselves.

Para 7. “She could unhesitatingly and *utterly rely*,” “*trusting* service in our eyes”..... What a windfall this batch of self-blinded

young enthusiasts must have seemed to our sacerdotal Napoleon in search of her esoteric army !

Para 8. Where was that happiness, where that 'peace past understanding' when this very letter was unexpectedly published¹? This sort of intoxication is on a par with the fond illusions of mere *surface* lovers — a bubble which the first thorn is sure to prick. Such words as "peace past understanding," applied to any save the innermost spiritual experiences of the soul, whence all 'external' presences have vanished, are almost blasphemous. I refer you to *Bhagavad Gita*, vi, 14, 15, 19-32.

Para 9. Here comes the "*phalam*" — the dwelling on the luscious fruit, the reward which the selfish sacrificer looks forward to. This proves that Mr. Arundale, who clearly speaks here for himself, is no more an Initiate than she whom he expectantly worships or than those whom he invites to do likewise. All this is specifically *vedic*, in the lower sense (of *selfish* religion — *Gita*, ii, 42-44), and has nothing to do with the *vedanta* (the 'end' of selfish motive) which ushers *true* Initiation in. "We ask for no life which is not a part of hers" is positively blasphemous idolatry, applying to a finite person what has no sense save when applied to God.

1. *T. S. & E. B.*, Append., pp. lxxvi-lxxvii.

It is sickening to find the noblest emotional impulses thus warped through the deliberate rejection of **viveka**. It is precisely to this **viveka**, or open-eyed, fearless Truthfulness, that the terrible sentence misused by Mrs. Besant¹ applies. This is—in any person embodying it, and to the degree that he does so—the “*stone* rejected of the (neo-theosophic) builders, which whosoever falls upon is broken, and whomsoever it shall fall upon, it will grind him to powder.” The “Will of the Hierarchy” in its *true* sense means the same, because **viveka** is the *first* condition leading up to its Ranks; also the *last*, underlying all the rest and making them genuine. This is the Stone upon which Mrs. Besant has spiritually shattered herself, involving all her blind adherents in her shipwreck. As for the “enemies of Theosophy” against whom she fulminates, *they are as safe as they are honest*. There is more Theosophy in the shortsighted but honest ‘unbeliever’ than in the self-deluded “Outer Head” of all the world.

Para 10. The “splendid safety” of those devotional champagne-bottles is melancholy *bunkum*. See my remarks on p. 29, above.

Para 11. Again the blasphemous confusion of an “all-pervading unity which has once been

1. See pp. 32-33, above.

seen (!)" with blind surrender to Mrs. Annie Besant and her *separative* purposes. Again the selfish promise (*phalam*) in the tail. The heart which "can never beat truly again to aught save" Mrs. Besant who "is in the present all that it hopes to become hereafter"—that heart is suffering from erotic flatulence of such an acute type as to suggest puncturing (and collapse) as only remedy—which would at least save others from this terrible contagion.

Paras 12 & 13. "No bonds of matter shall evermore have power to *blind* for long." Of course blinding oneself **obviates all risk of being blinded**¹. What can I add, save that the most beautiful sentiments of the human *heart* are here desecrated through the initial sin against the human *mind*—the sin of forswearing discrimination (*viveka*) at the hands of another limited, fallible being.

The strangest thing of all is that H. P. Blavatsky's *Secret Doctrine* describes the Atlanteans as ruined through *their leaders setting themselves (and their images) up to be worshipped*. Mrs. Besant is repeating the same sin in a higher, less material, more insidious key. *She is setting up her mental image to be worshipped as a God in the mind-temples of a thousand*

1. I have since come to think that 'blind' is a misprint (in the *Leader*) for 'bind.' In that case this sentence should run: "binding oneself obviates all reaction against being bound."

followers and more. Whatever worldly or psychic triumphs this may lead to, it is *not* Theosophy. It is a scourge which every true Theosophist is bound to fight to-day as every true Theosophist has fought it in the past.

CHAPTER X.

Dr. Weller Van Hook's Esoteric Touting for Mr. C. W. Leadbeater (in 1908) on behalf of Mrs. Annie Besant; and its Outcrop in 1913, as shewn up by the Rev. E. W. Thompson.

Here I can only quote from the Rev. E. W. Thompson's invaluable pamphlet already referred to¹, which my reader is earnestly invited to procure for himself and to peruse in full.

Dr. Weller Van Hook, M.D. ('Aldebaran' of the 'Starry Galaxy,') a well-known Chicago sur-

1. P. 33, above. This pamphlet does not at all attack the *ideals* of Theosophy, but only their misuse by unscrupulous people to decoy souls into blind trust in and subservience to themselves. The pamphlet is fair in spirit, sober in treatment, admirably concise in style; and a comparison of it with Mr. Van Manen's voluminous reply on behalf of Mrs. Besant, dealing merely with the Bishop's endorsement, is enough to convince any sober-minded person as to *which side* is more truly Theosophic in spirit—that which concisely seeks to expose error in the interests of Truth or that which seeks to save a parlous situation by raising a hurricane of vituperation and confusing or evading all the issues.

"*The Theosophy of Mrs. Besant*" by E. W. Thompson. "Vyasashrama" Bookshop, Mylapore, Madras, 2 annas.

"*Mrs. Besant's Theosophy according to the Bishop of Madras*" by Johan Van Manen. Theosophical Publishing House, 6 annas or 6d.

geon, was General Secretary of the American Section, T. S. (T. S. in the U.S.A.) until quite recently. He is the father of Hubert Van Hook ('Orion') whom some regard as an alternative vehicle of the Lord Maitreya in case 'Alcyone' happens to break down.

The most important facts bearing upon the question of Mrs. Besant's attitude to Mr. Leadbeater and his opinions, which were elicited during the course of these trials, are set out here in the form of a concise and consecutive narrative. It was shown that there was a friendship of long standing between Mrs. Besant and Mr. Leadbeater and that they had been most closely associated in occult practices. In 1906 Mr. Leadbeater was accused by some members of the Theosophical Society in America not merely of giving immoral advice to boys to indulge in self-abuse but also of offences which laid him open to prosecution under the criminal law both of England and of America. Under those charges he tendered his resignation, which was accepted by the President of the Society, Colonel Olcott, though the Advisory Committee which assisted him in the enquiry was divided upon the question whether Mr. Leadbeater should be expelled or permitted to resign. At this time a frequent and intimate correspondence was carried on between Mrs. Besant and Mr. Leadbeater in which the nature of the charges is discussed in detail. Some of the letters of this correspondence formed exhibits for the defence in these cases. [See "*Mrs. Besant and the Alcyone Case*," Appendix.] Mrs. Besant stated in Court that at an early stage she believed Mr. Lead-

beater to have been guilty of immoral conduct as well as of giving immoral advice. Under the influence of that belief she had declared that it was impossible to defend him, had suggested that he might be insane in this respect alone, and had denounced his advice as "sensual and devilish." Subsequently, however, she had come to discount the evidence against Mr. Leadbeater and had acquitted him of immoral actions, while persisting in condemning him for having given the advice to certain boys, though she recognised the purity of his intention.

Colonel Olcott, in a letter written by him when he lay dying in Madras in January, 1907, associated Mrs. Besant with himself in taking up this attitude towards Mr. Leadbeater. He said :—

" The Mahatmas have visited me several times lately in their physical bodies, and in the presence of witnesses They have told both Annie (Mrs. Besant) and myself that your teaching young boys is wrong.* I do implore you from my death-bed to bow to Their judgment in the matter, and make a public statement that you will give Them and us your solemn promise to cease giving out such teachings."

[This is quoted from "Mrs. Besant and the Alcyone case," pp. 12-13. I have not got the original at hand,

* It may be noted in passing that Mrs. Besant stated under examination that Col. Olcott was mistaken—the Mahatmas had not appeared to her and told her this. It will appear below in the extract from *The Link*, how Mrs. Besant explained away to her disciples of the inner circle the Masters' condemnation of Mr. Leadbeater's teaching as "wrong."

but am afraid there is some confusion here, perhaps a contribution from the 'printer's devil.' 'Physical' may have been substituted for 'psychical' or 'astral.' There was never any talk of the Masters having travelled to Adyar in their *physical* bodies, but only of their having 'materialised' their 'astral,' or apparitional bodies so as to make them physically visible and even tangible. There was a talk about the Colonel, in his excitement, tumbling out of bed, and being picked up and put back in bed by Mahatma M.—B.]

Mr. Leadbeater said in his letters to Mrs. Besant that, though his own opinions remained the same, yet, out of regard for her, he was willing to defer to her opinion and to abstain from giving the advice in future.

Upon the Colonel's death the question arose of finding a successor to him as President. Mrs. Besant let it be known that the Mahatmas had designated her for the office, but some members of the Society hesitated to vote for her by reason of the uncertainty they felt about her attitude towards Mr. Leadbeater. In response to an enquiry she stated that she would be in favour of re-instating Mr. Leadbeater only after a period of two years had elapsed, and then, provided that he publicly repudiated his teaching and that there was a large majority in his favour. By 'repudiation' was meant, to give Mrs. Besant's own definition, 'saying publicly that his teaching is wrong.' Mrs. Besant was duly elected President in July, 1907.

Mrs. Besant always spoke of Mr. Leadbeater as an esteemed colleague with whose services the Society could ill afford to dispense; and she was anxious to

pave the way for his return. One difficulty lay with Mr. Leadbeater himself : he would not take the role assigned to him in her play. He was not willing to acknowledge an error or to confess a fault. Mrs. Besant was under the necessity, therefore, of finding some other method of bringing him back, and she struck out a new line of action, seeking at one and the same time to meet Mr. Leadbeater in his unyielding attitude and to abate the prejudice against him.

She induced Mr. Leadbeater to write a letter, published in *The Theosophist* for February, 1908, in which he renewed his promise to Mrs. Besant not to repeat the advice [sci., to seek escape from the pressure of the sex-force by deliberate, methodical self-abuse.—B.] and allowed that such advice *would* be dangerous, *if* "given promiscuously" That it was wrong in the particular cases in which he *had* given it, he did not admit and never has admitted.

Mrs. Besant next addressed a letter to Dr. Van Hook of America, saying that a defence of Mr. Leadbeater must be made, in which however she must not appear, and indicating certain lines for him to follow. Dr. Van Hook's *apologia* appeared in the shape of three letters, of which a leading feature was the argument that Mr. Leadbeater had made *no mistake whatever* in the advice he had given and that he was rather to be regarded as a martyr for truth who, in advance of his time, had found a theosophic solution to a grave problem. Dr. Van Hook further claimed *verbatim* inspiration by the Masters in what he had written, and Mrs. Besant encouraged her disciples of the Esoteric Section to accept the same or a similar view.

Mrs. Besant did not repudiate Dr. Van Hook's defence, but she has warmly commended him for it in her writings.

Meanwhile she, on her own part, later in the year issued a letter to the Theosophical Society in which she described the circumstances under which Mr. Leadbeater had given the advice, and condoned his having done so. She explained that her earlier denunciation was based upon certain suppositions. "*With the falsity of these, my condemnation no longer applies to Mr. Leadbeater's advice.*" Towards those who could not allow that, even in the special cases in which it was employed, or in any cases at all, Mr. Leadbeater's advice was legitimate, Mrs. Besant took up the attitude that, as the Theosophical Society had no theological creed, so it had no fixed moral code, and that a man could not be disqualified for membership in it merely because he held somewhat unconventional views upon a moral question.

Most of these extraordinary proceedings are exhibited in the report of the remarks made by Mrs. Besant, the "Outer Head," at a meeting of the Esoteric Section, and published in *The Link*, the esoteric organ edited by herself. An extract from this report runs as follows:—

"At a meeting held at Adyar on September 6th, 1908, the O. H. spoke on the discussion again raised over the advice given by Mr. Leadbeater in a few special cases, and circulated broadcast by his enemies.

"With his usual candour, Dr. Van Hook rashly, though charitably, imagining that it would help her, wrote to one of Mr. Leadbeater's most vigorous opponents that what he had written was dictated verbatim by one of the Masters, requesting her not to publish the statement. *Molli suo* she immediately printed it. While Dr. Van Hook cannot be blamed for the dishonourable use of a private letter, yet, as the statement has been issued, you may fairly ask me for some opinion on it. You are free to form your own judgment on the matter and are not bound to accept mine, though I speak from knowledge, and most of you can only guess, your guesses being swayed by your personal thoughts and prejudices.

"I was told by H. P. B. (the dead Madame Blavatsky) last spring, when I went home to the Master's *ashrama* (retreat) one night, that a defence of Mr. Leadbeater must be made against the distortions and exaggerations continually poured out on him. I was also told that I was not to make it, but to take advantage of its being made to speak on the whole question. I wrote to Dr. Van Hook that a defence would have to be made and suggested certain lines. Meanwhile H. P. B. had herself taken the matter in hand, and a strong impulse set Dr. Van Hook to work. The powerful influence from Dr. Van Hook's own Master also overshadowed him; it was inevitable that His influence should be preponderantly felt, and it is not necessary to go into details. It will be

enough for me to bear witness to you that H. P. B. and a Master, well-known to me personally since 1896, were the Personages who inspired the doctor's action.

"I cannot speak to *verbatim* dictation, but I know that Dr. Van Hook was strongly influenced: the gist of what was said was impressed on him by one or other of the two Personages mentioned above and has been known to me for a considerable time. *I have stated in my public letter to the Theosophical Society that the advice given by Mr. Leadbeater, given only in a few special cases, was the only advice practicable in those cases,* and he never offered it as general advice to boys, as has been falsely pretended. It was to the giving of it as general advice that Master M's 'wrong' applied, since that was what the Colonel wanted to know* and Masters always answer the thought in the mind of a questioner, not the mere words used. In the old days confusion occasionally arose from this, and the Holy Ones were accused of evading questions. The gist of what was said by Dr. Van Hook was said under high influence."

The outcome of all these endeavours on Mr. Leadbeater's behalf was that a resolution was passed by the General Council of the Theosophical Society at Adyar in December, 1908, declaring that there was no

* The reference is to the passage in Colonel Olcott's letter quoted above.

reason why Mr. Leadbeater should not return to the Society, if he wished to do so. This resolution was not carried without considerable opposition. [Not in the Council—which, thanks to esoteric wire-pulling, consisted, with a couple of exceptions, of Mrs. Besant's tools—but in the Society at large.—B.] A numerously signed protest was received from the British Section of the Society, and after permission was given to Mr. Leadbeater to return, a number of the oldest and most prominent English theosophists, who believed that the charges of 1906 had never been properly disposed of and that Mr. Leadbeater was not a fit person to be received back into membership and allowed to assume the lead, either resigned from the Society or ceased to be active members of it.

Thus permission was granted to Mr. Leadbeater to re-enter the Society before the expiry of two years and without that public repudiation of his teaching in the past which Mrs. Besant had once put forward as a necessary condition of his return. He came back upon his own terms, as an exculpated and justified man, and not upon those originally demanded by Mrs. Besant, as a penitent confessing his fault. He has never said publicly that his having given the advice to certain boys was wrong; but, on the contrary, Mrs. Besant has allowed that it was right.

Such were some of the facts brought out during the course of these trials. They were not ascertained, or admitted by Mrs. Besant, without much evasion and even denial on her part. Confronted with irresistible documentary proofs, she could not assail their authenticity, but she protested against the proceedings of an esoteric society being received in evidence, and she

complained that their publication would give much pain to its members.

Mrs. Besant's Counsel urged on her behalf that any apparent inconsistency in her opinions or change in her attitude towards Mr. Leadbeater was due to the twofold charge brought against him, of personal misconduct and of giving immoral advice. Though she had condemned him at first upon the former count, she had afterwards acquitted him in her own judgement. Upon the second point her opinion had never wavered, but had been consistently maintained from the beginning to the present day. The Counsel for the defendants animadverted strongly upon Mrs. Besant's behaviour in the witness-box, and he called the attention of the Magistrate to specific untruths uttered by her. The Magistrate has noted one of these in his verdict. Upon a review of all the foregoing transactions, he came to the conclusion that Mrs. Besant had changed her attitude towards the advice given by Mr. Leadbeater to certain boys. He said summarily "I hold that there is sufficient evidence to show that the Complainant (Mrs. Besant) supported the Leadbeater practice" and he directed the discharge of all the accused. Upon the publication of the verdict in these cases Mrs. Besant wrote two letters, one for the public press and the other for her magazine, *Theosophy in India*, which is printed at Benares.

In the course of these letters she said :—

"Not one shadow of proof has ever been brought forward in support of the allegation that I have changed my opinion ; not one word of mine, spoken or written, gives

the smallest support to it. But no innocence protects from the strong and terrible conspiracy which is seeking to destroy me . . . The Magistrate's statement is against the evidence, both documentary and oral . . . On Dr. Nair's head be the responsibility of all the spread of vice that may result from the unprovoked defamation of an innocent woman. . .

"As the idea that I approve of the advice given is absolutely false, and may do incalculable harm, I here place again on record the fact that from the first moment I heard of it in February, 1906, I expressed my strong disapproval, and that because of this disapproval, Mr. Leadbeater promised never to give it again. From this disapproval I have never deviated one hair's breadth, and I say again that, while I honour Mr. Leadbeater's noble character and pure life, *I regard the advice he gave in a few cases as most mischievous and dangerous.*"

We pass over the suggestion made by Mrs. Besant in these letters, that the conspiracy against her is so strong as to be able to corrupt or render powerless in her behalf the British administration of justice in India, in order to ask one question only. By what conceivable process of interpretation can the two following assertions of Mrs. Besant be reconciled?—"I have stated in my public letter to the Theosophical Society that the advice given by Mr. Leadbeater, given only in a few special cases, *was the only advice practicable in those cases*" and "*I regard the advice he gave in a few cases as most mischievous and dangerous.*"

It remains to be said that Mrs. Besant moved the High Court for a revision of the Magistrate's order. But Mr. Justice Ayling declared that, after careful

consideration, he could only agree with the Magistrate He could find no ground for ordering a further enquiry and therefore dismissed the petition.

The net result of the Madras defamation suits is to convict Mrs. Besant of saying one thing to the public outside, and of having said quite another thing within the Theosophical Society in order to bring Mr. Leadbeater back. *

Two NOTES—by F. T. BROOKS.

I. Note on the Madras Law-Suits.

Mrs. Besant and her supporters have taken advantage of the decision of the Privy Council with regard to Mr. Narayaniah's boys to

* Throughout this narrative, attention has been confined strictly to one, and that the principal, issue in these cases :—Has Mrs. Besant ever justified Mr. Leadbeater for having given the advice to certain boys? To this question the answer of both the lower and the higher court is in the affirmative. Mrs. Besant, however, in more than one place has made a distinction between the view that the advice is generally applicable to a large number of cases and the view that its application must be limited to a few special cases. Mrs. Besant may assert truly that she has never approved the view that the advice is of general applicability; but then she has also asserted that this was not Mr. Leadbeater's view and that he never supposed his advice to apply to a large number of cases. This statement of Mrs. Besant, the Magistrate has pointed out, is untrue: for Mr. Leadbeater himself, in one of his letters to her, wrote saying that his advice was applicable to the majority of boys and young men, and that "he knew it to have worked well with many in (his) Christian days."

create much confusion in the public mind, especially outside India where the details are unknown (they were 'bowdlerised' in all the Madras papers save one—*The Hindu*).

Mrs. Besant and her supporters have raised shouts of victory as if all the issues against the management of the Theosophical Society and the character of its 'leaders', raised in the various Madras Courts, had been simply wiped out of existence in an hour.

It is therefore necessary to remind the public—especially abroad:

That there were two distinct series of cases :

(a) Started by Mr. Narayananah against Mrs. Besant for the recovery of his boys.

(b) Started by Mrs. Besant herself (with Mr. Schwartz, and another of her pledged followers) against the Hon. Dr. T. M. Nair and the Editor of the *Hindu* for having defamed the Theosophical Society ; and having nothing to do with the abovementioned boys.

Case (a) Was opened in the District Court of Chingleput (to which Adyar belongs, being just outside Madras Municipal limits) but was immediately transferred, for the con-

venience of the parties, to the Madras High Court.

It was first decided against Mrs. Besant by Justice Bakewell; then again, in appeal, by the Chief Justice (Sir Arnold White) and Justice Oldfield. *It is in this case alone that Mrs. Besant has appealed to the Privy Council*¹; which has nullified the decision of the Madras Court on grounds of jurisdiction and because the boys were not represented. The facts of the case were not gone into at all—this being the very last thing Mrs. Besant would have desired. All the evidence elicited stands on record, and so do the exhibits filed. It is with this case that the book "*Mrs. Besant and the Alcyone Case*"² deals. The fuller edition now being issued also contains the judgments in Case (b).

Even now Case (a) still stands *technically* open—closed only by the father's poverty, not by the Privy Council's judgment, since

1. On the ground of *jurisdiction only*, and not on the merits. I have it that she would have dropped the case—and incidentally the Saviour's vehicle (having, as she herself has stated, several handy substitutes)—rather than let the facts be gone into by an English Court. Her behaviour in regard to case (b) confirms this. See further. A sudden 'order from the Lord Maitreya' would have quite satisfied her followers, who control the T.S.

2. Obtainable from "Vyasashrama Bookshop, Mylapore, Madras Re. 1-0-0 net in India. Foreign 1s. 6d. including postage. Cloth bound, Re. 1-6-0 or 2s.

the Lord Chancellor clearly stated that their Lordships' decision was without prejudice to the respondent seeking redress in the correct way. Were funds available the case might be immediately reopened in the Court of Chancery—at least in regard to the younger boy, a minor still—and the discussion of facts (the esoteric side of the O. S. E., for instance) would open the eyes of the British Public in a manner most unpalatable to Mrs Besant and prejudicial to her schemes ; and this, whatever the final issue might be in regard to the boy.

But these boys really do not matter. Worse—they serve to mask the real issue : the whole objectionable, demoralising double-bottomed social and sacerdotal management in which Mrs. Besant's adeptship really consists.

Much more important therefore, as bearing directly upon this, and standing quite unchallenged, is :—

Case (b). This was started by Mrs. Besant herself, with Mr. Schwartz (Treasurer of the T.S.,) and another as deputies, against the Hon. Dr. T. M. Nair (now on the Governor's Council) and Dr. U. S. Rama Rao for publishing and printing in their Medical Journal *The Antiseptic*, and against the Editor of *The Hindu* (daily paper) for reproducing, an article by the first-named of these, entitled "*A Case of Psychopathia Sexualis in a Mahâlmâ,*" which

expressed concern lest Mr. Leadbeater's continued residence at Adyar should contrive to make that place a "temple of Onanism," and exercise a demoralising influence over the student community in Madras close by. Note that that article appeared in 1911, and was only complained of two years later, in connection with the campaign of open defiance (of public sanity and commonsense) which the 'Lord Maitreya' suddenly decided upon as fittest preparation for His impending Advent.

This case opened in the Court of one of the Presidency Magistrates (since titled) Khan Bahadur Oosman Saheb, who ruled that the article in question was justifiable, and acquitted the accused.

On Mrs. Besant appealing, the Case was again similarly decided, and the Presidency Magistrate's ruling confirmed, by Justice Ayling of the High Court. From this judgment there is no appeal. A criminal suit, twice dismissed, can go no further. The decision in this case must therefore stand, however railed at in the field of periodical neo-theosophic literature by Mrs. Besant. That there is no further appeal is really a pity, for it enables her to pose as a victim of injustice; whereas the very last thing she would do, were it possible, would be to have that case revised in England, and the exhibits (cypher letter, Pettit affidavit, Van Hook apology, etc.,) and

evidence dissected there. It is in this case that she deliberately perjured herself—no doubt with the best of (neo-theosophic) motives and the Lord Maitreya's full sanction—denying under oath knowledge which her own private letters subsequently convicted her of possessing. She might have been sued for perjury, and again, for publicly defaming the opposing Counsel. But these matters were compromised or dropped, being altogether too invidious in the face of Mrs. Besant's established reputation. While she complains of being persecuted, it is her so-called persecutors who have spared her (whether in Heathen charity or as a bargain) the lesson which strict justice—no respecter of persons—would have driven home.

It is to this case (b) that the above extracts from the Rev. Thompson's pamphlet refer.

Pray note carefully, and help your friends to understand that *this is a case of which the decision stands.* It is an infinitely graver case than the 'Alcyone' one, as it impugns the whole management of the T. S. and exposes the unscrupulousness of its 'leaders.'

* * * *

CONCLUSION. If my Philistine enquiry into these matters has taught me anything, it is this: That it is amazingly difficult to make

certain of anything in matters of legal procedure. I had first drafted the latter part of this Note under the impression that, although Justice Ayling's decision might be final as regards India, Mrs. Besant might still—in a case of provable extreme injustice such as she claims has been done to her when she shrieks that the Oosman-Ayling decrees are against all the evidence¹—have the case revised in England. So I concluded to the effect that the case was extremely damaging, damaging to herself and to every cause, in heaven and on earth, of which she poses as the representative. The question therefore was : "Why on Earth did she not have it revised in England ?" the obvious answer being that *she did not want to*, because the revising of the case in London would damage her and her causes far more than they had been damaged in Madras. So she preferred to simply shriek—from her seat of power—and *he believed* by her pledged thousands and all whom they might influence.

But I was clearly given to understand that there was *no appeal whatever*, and so I tamely wound up my Note as above.

Then came a friend to me straight from a lawyer and assured me that *there was appeal*,

1. See the sample—one out of many—quoted by Mr. Thompson on pp. 130-131, above.

if she cared to spend money and take trouble (surely, the salvation of the world being at stake, it was well worth it—and how many pledged followers would deem it a favour to supply the funds!) He therefore requested that my previous conclusion—a rather pointed one—should stand.

Then came another friend, with a good deal of judicial experience, and conclusively demonstrated that there was *not any appeal whatever* in such a case, twice dismissed.

And so I clutched my sundry remaining hairs, and sighed, while my Note remained—like Alcibiades' dog—shorn of a worthy conclusion.

Now, after a night of dreams, passing from tame snakes underfoot to a lovely dance of flower-bearing youths and maidens, in dresses never seen before, in front of a quite surprisingly beautiful temple (presumably in..... California six hundred years hence) the following has evolved itself :

Either the Oosman-Ayling judgments are not absolutely final, or they are. (I hope this will offend no lawyer !)

i. *If* they are not, why does not Mrs. Besant have them revised—in England, of all places, and before that very Privy Council which she so highly praises—

showering wholesale slander on the Madras Courts the while ?

Yea, *why*????

ii. *If they are, there remains the tribunal of Public Opinion, before which I am now pleading (but without one thousandth part of the facilities for reaching it—the main thing, you will concede—which Mrs. Besant controls) for public caution towards her and all her schemes, as against one who is not trustworthy and should not be trusted—least of all with the education of children which she proposes to control on an enormous scale.*

Now her statement is definite: "The judges have decided against all the evidence." Well, why does not Mrs. Besant simply *have that evidence published—all of it—a duly authenticated edition, with the judgments in question appended, so that the public may make out for itself whether she has been cruelly slandered—or whether she has not herself wantonly slandered two honourable judges?*

But no. Mrs. Besant far prefers to *say* things—oh *such* things¹!—and be believed.

To publish documents would not suit her plan.

Perhaps it would go against the 'Master's orders.'

1. See her editorials in the *Theosophist*, *Adyar Bulletin*, etc., from May, 1913, onwards.

II. Note on the Quasi-Certainty of Leadbeaterism in California . . . six hundred years hence.

I should like to focus attention on an argument, very cogent to my mind, which has not, to my knowledge, been adduced as yet. It goes far to corroborate and illumine Mrs. Besant's esoteric statement on p. 128 above, and to show the perfect justice of the Madras Judges' decrees¹—to wit, that Mrs. Besant really *did* approve of Leadbeater's 'advice'; that her vehemently professed disapproval was mere exoteric 'shop-front,' and her (deservedly unsuccessful) libel-suits mere 'bluff.' A lie is nothing to her where the interests of the T. S. (as *she* sees them — *i.e.*, mainly its position in the public eye, as recruiting agency for her esoteric cult) are concerned; and the (true) interests of the T. S. are nothing to her where her own esoteric schemes—under its convenient shelter—are concerned.

The argument is this:—

Mr. Leadbeater, scarce returned to Adyar at Mrs. Besant's invitation, began to 'look up' the "*Beginnings of the Sixth Root-Race*"² in

1. By Khan Bahadur Oosman Saheb, Presidency Magistrate, in the first instance, and by Justice Ayling of the High Court in appeal.

2. A whole series of articles in the *Theosophist*, probably in 1909, which kindly see. Referred to in Jewels 2 and 3, above, and in my remarks.

order to find for T. S. members, tired of mere dull, impersonal Theosophy, an exciting and loyalty-provoking *future* prospect of personal *relationship* with the Masters, since those elusive beings seemed shyer and shyer of all personal intercourse (save, of late, with Mrs. Besant and Mr. Leadbeater themselves) in this impertinent, lawyer-ridden *present*.

Mr. Leadbeater has thus clearly *seen* the whole life of that future Californian Community, moulded by the Masters in person. *He has seen* their children at work and at play, awake and asleep, learning and flirting, basking and bathing. He has minutely watched, with opportunities which a visible observer could not possibly enjoy, their whole scheme of education and its fruits.

Now it is patent, since this momentous 'advice' of his¹ has brought about the ruling crisis in his present life, that Mr. Leadbeater *cannot possibly have failed to notice* whether those VIth-Race children were left to face the sex-impulse quite unprepared, as are the children of to-day, or whether they were duly inoculated with his demoralising 'advice,' or

1. Compatible, so he says, with the "absolute purity" needed for "a certain stage of occult development"—a stage likely to be far more frequent in the Californian VIth-Race Community than in our unregenerate Vth-Race world. See Postscript to Leadbeater's Letter to Fullerton, *Mrs. Besant and the Alcyone Case*, Appendix, page xxxvii.

were given timely, systematic help on other lines leading to true moral control¹. Therefore we may presume that he knows exactly how children will be dealt with in this respect under the Masters' personal (and, of late, *infallible*) guidance. The fact that Mr. Leadbeater has seen no reason to alter his opinion since those observations shows that the wise custom of his VIth-Race Californian Community entirely *conforms* with his present opinion and (outwardly suppressed) 'advice.' Were it otherwise, he would have instantly changed the former, yielding to the Masters' Wisdom the same ready obedience which he asks us² to yield to Mrs. Besant's; and he would not have been forced to merely humour Mrs. Besant's policy by promising abstention from the latter—which, in default of any real change of views, is sheer hypocrisy. I hope we now understand the significance of Dr. Weller Van Hook's statement (*verbatim* dictation from a Master, according to him³; joint inspiration of that Master and H.P.B., according to Mrs. Besant⁴) that the giving out of this teaching through the T.S. was the prelude of its introduction to the world at large. Dr. Van Hook may have been thinking of the VIth

1. Again the triple alternative : *tāmasic rājasic and sañśic*.

2. Pp. 4-6, above.

3. Page, 125, above.

4. Page, 128, above.

Race. We, backward Vth-Racers, may still cling to our combative ideal for a little while. We may not claim to know all the secrets which that wonderful body-creative Power may hold in store for us and for the future of the Race ; but we do know that it braces us to wrestle with it, and that an *entente cordiale* by rearrangement, *à la* Leadbeater, with that Power in its *present* transitional form—half-loosed from instinct while not yet swayed by reason—is tantamount to moral abdication¹. The Rev. Thompson has truly seen this in his Conclusion. (See next Chapter.)

* * * * *

Hence we may freely conclude :

I. That children in the (neo-theosophic) Ideal VIth-Race Californian Community are duly brought up on the Leadbeater system—the younger they begin to 'rouse the currents' the better, so that sensual thought-forms may be safely exorcised (or is it *intronised* ?) long before puberty. Those thought forms are of course rosy and beautiful--not dingy as those of our Grundy-ridden age.

II. That Mrs. Besant is as well aware of this as we now are, and in a much more direct fashion, and whole-heartedly approves of it.

1. See *The Making of the Better Man*, pp. 259-284, and Foreword pp. xli-1. Also *T.S. & E.B.*, pp. 87-92.

III. That all her references to varying standards of morality, and to the T. S. having no moral code, are intended to prepare the minds of members for an acceptance—however private—of Mr. Leadbeater's peculiar views.

IV. That she has therefore set up that Californian Community, and its 'ideal' life, as an article of faith for the stimulation and testing of loyalty to herself among E.S. members and the spread, through them, of her new cult to the world at large¹—thus giving Leadbeater, whose exclusive discovery it is, a tremendous moral (or otherwise) hold on the imaginations of all 'loyal' Theosophists—a thing she would never had dared do had she been a responsible religious teacher, and had she really regarded Leadbeater's opinion as wrong and dangerous.

[And what of her subsequent wholesale adoption of young Krishnamurti's coming Christhood, and all the Akâshic Romance therewith connected — again Leadbeater's *akâshic* copyright ?]

V. That she has at the same time *officially* disavowed Leadbeater's 'advice' (while deliberately absolving him from anything more tangible) in order (exoterically) not to bring the T.S. into public disrepute calculated to

1. Pp. 10, 11, 23-24, above.

hamper recruitment to *her* faith, and (esoterically) not to bring *herself* into public disrepute calculated to enforce her retirement from power at an early date.

VI. That all this is Esoteric Occult Politics, and not Theosophy.

VII. That most Theosophists, in their inmost consciousness, are quite aware of this, and yet continue to superstitiously regard this double-bottomed, double-fronted political wire-pulling as *the* work of the Masters of Immemorial Wisdom in the world of to-day; and hence must be privately considering Mrs. Besant as a heroine for telling political lies (for which, presumably, she has no taste) in Their Service and to safeguard Their Policy.

VIII. That *no spiritual Beings whatsoever would ever care to profit* (or make any good cause falsely profit) by a policy demoralising to Their Servants. If Mrs. Besant's 'Supreme Director of Evolution' holds otherwise, he thereby shows us what a sorry counterfeit he is. Whether he be concocted integrally by her (and foisted on us for our sins) or psychically foisted on her by the glamour which her renouncement of moral discrimination and her measureless ambition deserve and call for, is more than I can say at present. Mrs. Besant's own unchecked career would seem to show that there is (as yet) no organised

(astral) police to bring offenders of her class to book. Or may it not rather be that Their method is both less hasty than ours and far more thorough, embodying the Cosmic Law which works by slow, spontaneous direct and reflex action on the offender, whose disorganic action ends *in the long run* by disorganising him. I am afraid I am a bit of a pugilist—literarily speaking. *Jiu-jitsu* is far more scientific. It fells the giant with his own gigantic effort, redirected. In that Law I place my trust.

* * * * *

If there is one thing, in all this mess, for which I honour Mr. Leadbeater, it is his being (spite of a necessary—for lack of something better—modicum of protective prevarication) on the whole too frank to *quite* play Mrs. Besant's game by feigning a conversion to normal views which he has not really experienced—a conversion, moreover, to the hypocritically *professed* views of one who *at bottom* agrees with him. Perhaps he also feared to lose the esteem of friends who fully trusted and absolved him. I somehow feel that friendship is more of a reality to him than it is to his ambition-ridden colleague¹. Err as he may, and does, Mr. Leadbeater, taken by himself, is by far the

1. His friendships mostly endure, while *hers* are continually wrenched asunder.

less dangerous pole of that portentous dual 'combine.' On this point I beg leave to differ from some of the protesters (theosophic and extra-theosophic) of the present day. She is quite capable of dropping him (spite of all asseverations to the contrary—'Master's orders' being sponge enough for all her chalks); and there are those who will rejoin her if she does. That will be an injustice and a parlous blunder—thus I deem.



CHAPTER XI.

Annie Besant at Bay.

It would not be fair to let the above extract from the Rev. Thompson's pamphlet go to press without giving also Mrs. Besant's defence. Mrs. Besant may hold that it would not be fair to her ; but the fact is that it would not be fair *to her opponents*. For her answer reveals her—to whoever can analyse at all—as the very reverse of the God-united Truth-lover for which her followers mistake her. I number her successive propositions and deal with them *seriatim*.

1. This last pamphlet, issued in Mysore—why not in Madras, where any libel on me has been shown to be absolutely safe ?—evinces a touching unity, such as was shown by Pilate and Herod, in the wish to crucify the modern Christ, Theosophy. When they are not among “the heathen,” such Societies denounce and fight each other. To injure, they join hands.

The assumption any fair-minded person would make was that the pamphlet was printed in Mysore because the author lived there and had a convenient “Wesleyan Mission Press” at hand. Mrs. Besant's suggestion is despicably mean.

The collective endorsement shows recognition of a common danger. Not a single one of the ideals publicly proclaimed by Mrs. Besant as constituting *Theosophy* is attacked in the pamphlet. On the contrary, the first (or essential) and second object of the T.S. are generously commended, and even the third is not condemned save as used or misused by Theosophical 'leaders' to boom themselves and foist a blind creed upon adherents often first drawn by the show of great ideals, attractively presented.

2. It begins with a clever distortion of some of my statements, and to prove the homage I am "willing to accept," quotes Mr. Arundale's letter and other statements, made in every case without my knowledge, and seen by me only after they had appeared in print. I always, it seems, have to suffer for what other people say or do, and am perpetually offered up as a vicarious atonement!

A more misleading summary of pp. 4-9 of the pamphlet can hardly be conceived. The Rev. Thompson shows—as I do here in more detail—that Mrs. Besant has been quasi-deified by Leadbeater and Arundale, and has sanctioned their declarations by canonizing them. Her public repudiation—when it suits her—of the worship which she has enthroned at the very heart of the T.S., is the defence of an impostor at bay, not of an Initiate under trial.

Her mere statement about 'clever distortion' is the sort of thing her followers must swallow whole.

3. The pamphlet proceeds to speak of Alcyone's Initiation, but of course omits the fact, proved by his father in his own evidence, that the father knew of this before it took place, heard the details the next day, and raised no objection about this until 2 years and 8 months afterwards; it cleverly makes it appear that the letter of guardianship was given before this, instead of nearly two months after it.

This is the raising of an irrelevant side-issue which reference to the pamphlet shows to be groundless. The last sentence of para 1, p. 10 speaks of the obtaining of guardianship as historical conclusion of the general sketch which precedes, dealing with Leadbeater's discovery and introduction of Krishnamurti to Mrs. Besant and the T.S. The word "then" means "subsequently." The next para, refers specifically to the 'initiation' and is not necessarily in chronological sequence with the preceding one. Besides, Mr. Thompson makes nothing whatever of the points which Mrs. Besant raises. She is simply quibbling.

4. Similar untrue suggestions are found *throughout*, clearly proving once again that untruth is regarded as no crime if spoken against a Theosophist.

Shows Mrs. Besant's power of suggestion. She raises a non-existent point, thrashes her adversary on *that*, and then hurls all the rest of him into the (non-existent) pit which she has dug. The untruthfulness of her "throughout the book" is appalling. There are amazingly few errors in Mr. Thompson's pamphlet, and Mrs. Besant fully (though indirectly) recognises this in the temper of her remarks, and in the fuss she makes, while having really no efficient answer to give. This answer of hers gives the cue to Mr. Van Manen's voluminous production. Both stand or fall in company.

5. The pamphlet quotes the statement wrench-ed by Mr. Justice Ayling from its context, and applies it to the advice Mr. Leadbeater really gave instead of to that he did not give—the latter being that of which I wrote it.

Mostly mere statement, with reference so vague that I cannot say what passage of the pamphlet she is dealing with. Mr. Thompson's only reference to Justice Ayling is in the passage quoted by me above, p. 131. We shall see in para. 7 that her main contention breaks down on examination even if the sentence italicised on p. 128, above : "I have stated..." is not used.

6. It states that I took up the attitude to those who did not agree with me on this advice, that the T.S. had "no fixed moral code"—a most

shameful falsehood. As I have said before, this is as though I said : "The Bible says : 'There is no God'."

Compare this with the General Council Resolution passed under her presidentship, quoted in Chapter XIII, and see whether you are being hypnotised. Mrs. Besant calls "a most shameful falsehood" what is an utter truth : she has indeed declared that "The T.S. has no fixed *moral code*." That does not mean that its members are all of them necessarily immoral. It means that the Society cannot penalise or ostracise its members for immorality *in thought* or *opinion*. Mr. Thompson has not drawn a single unjustifiable conclusion from the data before him. One who characterises his arguments as "shameful falsehood" proves herself shamelessly false—no more.

7. On one matter I must acquit the writer and supporters of this pamphlet of a deliberate falsehood, for although the statement made is false, the fault is mine. I was asked in the Police Court whether I had ever said that the advice given by Mr. Leadbeater was, in the cases concerned, the only advice that could be given. I answered at once, "No," for I knew I had never said so, and that the statement was made by an eminent surgeon, not by me. I was then confronted with some 'Notes of a Meeting' of the E.S., not of my writing, in which the sentence

occurred : "I have stated in my public letter to the Theosophical Society that the advice given by Mr. Leadbeater, given only in a few special cases, was the only advice practicable in those cases." I admit I was astounded and confused at the contradiction ; it was the one real point made by the opposing counsel. With the magistrate shouting at me on one side and the counsel on the other, in the terribly poisoned atmosphere which made me sick, I could not explain the obvious contradiction, and had to let it go, though I knew I had never made the statement. What had happened ? I read the passage at home, and found the explanation. (I was not the writer of the 'notes,' but I am fully responsible for them ; as I passed them for press I do not wish to escape the responsibility for the erroneous statement made.) I was speaking in the meeting of some public letters to the T. S. *written that same year (1908) by Dr. Van Hook* ; I said that the gist of what he said had been impressed on him, and went on : "He has stated in *his* public letter," etc., as above. This appears as : "I have stated in *my* public letter," etc. The proof that this is a clerical error, not observed by me in passing the writer's notes, is a very clear one : *there is no such statement in my Public Letter ; there are such statements in Dr. Van Hook's Public Letters*, of which I was speaking at the moment. I challenge the Bishop to find the statement in my pamphlet, of which the first edition (Indian) was written on September 7th, 1908, and published a little later ; and the second

(London) in November, 1908. The meeting was held on September 6th 1908, and my Public Letter was not then in the hands of members ; but Dr. Van Hook's Letters had been published in the preceding spring and were in their hands, so my reference to them was understood by those present. The Bishop of Madras is not, of course, to blame for endorsing the quotation of the statement as it appeared. It will be interesting to see if the publication of it continues, after what is stated above is investigated, and if the persons responsible for the pamphlet will cancel the sentences at the foot of p. 27 and the top of p. 28. I repeat that I have never, at any time, in any case, approved the advice given ; and I also repeat that I feel sure that Mr. Leadbeater's motive was good, as were the motives of the priests who composed the society in the Church of England in which he learned it.

When I read this—with my usual concentration blotting out all else—I wondered whether I would not have to cancel my previous chapter and apologise. Note that I am quite ready, at any time, to recognise that I have been mistaken and make the fullest apology in *deed*—as St. Paul did in his own way to Him whom he had persecuted. So, when I get absorbed in one of Mrs. Besant's arguments I am apt to wonder for a moment where I stand. Then I shake myself and look around for confirmation or rebuttal. In this case my eye wandered a few lines further

down the page and collided with the utterly false words italicised by me in No. 9, below. Then I knew I must go on with this work. The person who says "I did not approve of Mr. Leadbeater's advice. It was Dr. Van Hook who did so" and then goes on to say in a separate paragraph having no reference to Dr. Van Hook that Leadbeater, "holds an academical opinion with which I have *not* found *one other* Theosophist to agree—" that person is obviously irresponsible. And when an irresponsible person is raised to a sort of international papacy and blindly followed by thousands who deliberately help to suppress all evidence against her, and to pave the way for *her* social and educational schemes, a situation of such grave danger arises, that one is bound to do one's best to combat it.

Now the sentence in question may have meant anything Mrs. Besant happens to find convenient. It refers to a "letter" in the singular, not to "three letters" such as Dr. Van Hook had written. It *may* be that her letter was issued the next day. But it *may* also have been *written* several days earlier in spite of her statement. Her reference *may* very well be to that letter, already written, but not yet issued. She "challenges the Bishop to find the statement..." But it *may* have been a reference to *substance*, being in the indirect form, not to actual words. The main point is

that her statement in the letter under reference :

"Instead then of advising self-indulgence, Mr. Leadbeater sought to rescue boys addicted to it by leading them to gradual discontinuance; could any one of us have done otherwise in such cases?"

means exactly what she now tries to get rid of by fathering it on Dr. Van Hook.

Again her sentence :

"Neither of these (1^o fouling of minds innocent of all sex-impulse; 2^o advice for daily self-indulgence) is true, and with the falsity of these my condemnation no longer applies to Mr. Leadbeater's advice,"

means exactly the same thing. The advice to practise before puberty and daily she condemned as

"sensual and devilish."

The advice to *ditto decrescendo* "given in a few cases only" she now condemns as

"most mischievous and dangerous"

after saying of it, in 1908,

"My condemnation no longer applies to Mr. Leadbeater's advice"

and

"Could any one of us have done otherwise in such cases?"

Which certainly does amount to saying "that the advice given . . . only in a few special cases, was the only advice practicable *in those cases*."

Mrs. Besant's defence thus collapses, for even without using the sentence which she repudiates we have shown that she approved in 1908 what she now says she *never*, at *any* time and in *any* case approved of. The judgments of Oosman Saheb and Justice Ayling hold good, whatever Mrs. Besant may say to besmirch them, and there is no reason whatever to "cancel the sentences at the foot of p. 27 and the top of p. 28" (p. 131, above), as suggested by her.

Mr. Leadbeater's reminder in his letter of June 30, 1906, (Exhibit H, *Mrs. Besant and the Alcyone Case*, Appendix, p. xxiii) throws light on the obvious compact between them, which she was evidently too flighty to carry out at all times as agreed.

Besides, her *present* position as defined by herself (words *mine*):

"I reverence as a wholly pure and good man Mr. Leadbeater who holds a perfectly innocent opinion which we must all respect and of which the expression (as *advice*) is most mischievous and dangerous, so that he—out of deference for me, and for the status of the T.S. in the public eye, henceforth sedulously refrains from giving it

as advice, while he quite freely and innocently holds it as opinion, and states it (through me) for information.....and guidance (?)”

is too absurd to bear scrutiny.

And then, how on Earth can *he* have formed such an opinion, tenacious enough to endure through dire trials, except it be through his own practice, corroborated by experiments upon others? Surely an opinion upon a practical fact of nature, which touches every human being, cannot be ‘merely academic.’ Note that I am not here discussing the rights or wrongs of such an opinion (I have done so, briefly, in the previous volume) but merely the question: Are these Initiates ‘on the Threshold of Divinity’ trustworthy characters, to be implicitly believed and followed?

If not, they are impostors of the blackest dye, or lunatics of an appallingly contagious type, and skilful organisers of contagion.

8. The pamphlet concludes by objecting to all secrecy in religious teaching; this is natural in Protestants, who have lost the inner teaching and, like the fox who had lost his tail, pretend that they are better without it; but Christ kept His special teaching for His disciples and refused it to the multitude, and He uttered the warning: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine”—the words with which S. Clement justified the

esotericism of the Early Church. But, after all, one cannot expect Madras missionaries to agree with the Christ.

Again Mr. Thompson is deliberately misconstrued. His very moderate and careful words are (Italics mine): "Every system which recognises and lays stress upon the distinction between the exoteric and the esoteric is *in danger* of falling into the vice of intellectual duplicity and using words in a double sense. *Theosophy has not avoided that danger ...*" See also the remarks which precede this, quoted in my next chapter. Mrs. Besant's tilting at generalities is perfectly pointless. Rather is it deliberately intended to turn her reader's mind from the point—namely, *her own unscrupulous management*.

Her quoting Christ's words to justify her own unsound esotericism is comic, when she herself holds that the Gospels are not history, but mere mystic romance, concocted long after Christ had passed away. The fact is that, according to the deeper occult tradition with which Mrs. Besant has now utterly lost touch, Christ was precisely put to death (through a cabal deliberately organised by his fellow-Essenians) for *divulging the secrets of the 'mysteries'* which He knew (as I do) to be abused and misused--held from the worthy and given to the unworthy—by degenerate

'official' guardians¹. The sentence "What has been whispered in the ear declare ye on the housetops" (which she of course quibbles away after her own inimitable fashion) embodies Christ's charge to them that follow Him. In the carrying out of that charge they are warned not to "cast pearls before swine," *i. e.*, not to allow spiritual truths to be used as material 'food'—not to allow sensuous phenomena to usurp the place of spiritual experience—precisely what Mrs. Besant has done.

The 'fox who had lost his tail' is quite delectable when one remembers that, in Mrs. Besant's organisation, it is the esoteric 'tail' that insists upon wagging the exoteric fox—would, in fact, rather drop it than not wag it (*T.S. & E.B.*, p. 112.) So that while she sneers at Mr. Thompson and his 'cloth' for being akin to a tailless fox, she is quite prepared to run *her* concern as a *foxless tail*! Compare also the grin that outstayed its cat, in *Alice in Wonderland*. This is the key to the cover of my *T.S. & E.B.* The T.S. is the cat, esoteric faddism its grin; behind the screen of Mrs. Besant's sensational Coming-Christ-Cult is developing the acute question: "Will the T.S. cat control its grin, or shall the grin suppress the cat?" That is the question I want

1. *Sannyasa*, pp. 43-47, 53-54; "Whom does the B. G. belong to?" pp. 25-37.

every Theosophist who reads me to answer for himself—to answer it in *deeds*, not merely *words*.

Is it not clear that a person who can misrepresent, as Mrs. Besant has done above, one by whom she complains of being misrepresented, is an untruthful person as much to be shunned as teacher as a professional poisoner is to be shunned as host. The whole system of rules and pledges established by such a one collapses with the collapse of her reputation for truthfulness. A false person is a false teacher. Every promise made to such a one is made under a misconception and is therefore null and void.

9. The missionaries would do well not to insult the T. S. too much because one of its members, whose life is noble and self-sacrificing, holds an academical opinion with which *I have not found one other Theosophist to agree*; with the fearful prevalence of the results of vice among Christians—necessitating a Royal Commission—and here, in India, the existence of the Eurasian population, the Christians should not dare to boast of their morality. Does the Bishop of Madras excommunicate members of his flock who sin sexually in act, and in opinion hold women's virtue so lightly that they joke over the looseness of men? Mr. Leadbeater can set his *life* side by side with that of any Christian, and it will not suffer by the contrast. As to the

Schools with which I am connected, they speak for themselves, and we do not place in our boys' hands books like the erotic *Song of Solomon*, and the ghastly suggestions of *Deuteronomy*, and other Old Testament immoralities. It is the missionary schools that introduce Hindu boys to the uncleanesses of the Bible. When I refused to place the Bible in the hands of my young daughter on the ground of its immoralities, the Master of the Rolls held me to be justified, and said that both in the Old and New Testaments there were passages quite unfit for girls to read. Yet the Protestant missionaries place the unpurgated Bible in the hands of Hindu boys and girls alike, and accuse me of giving immoral teaching, because another person holds an opinion I wholly disapprove. Such is Madras 'anti-Christianity,' as approved by its Bishop !

" You're another " is popular polemics. It does not prove that the speaker is not one. We are not concerned here with defending missionary Christianity, but merely with illustrating Mrs. Besant's casuistry in contrast with the Rev. Thompson's sober logic.

10. The malice of the Bishop of Madras and his followers is seen in the fact that they do not give my real Theosophical teachings, nor mention my many treatises on the higher life which form the spiritual food of tens of thousands. By those I shall be judged by posterity, not by the fact that Mr. Leadbeater gave advice which I have steadily disapproved, and which a few

wicked persons have fastened on me by unscrupulous falsehoods, *because, be it noted, they could find no cause of offence in my own life and my own teachings.* When they reap what they have sown—and “God is not mocked”—and are themselves falsely accused and condemned, may they have as clean a conscience and as pure a life to support them in their trial as has the woman whom they are so vainly endeavouring to destroy by their poisoned arrows of calumny. It may be that, in their evil day, I may have the privilege of standing by them in their defence, and thus requite, in Theosophical fashion, the injuries they have inflicted on me.

The opening words of this para. strangely corroborate Mr. Arundale's statement that behind Annie Besant's every word and deed “lies an infinite charity.” Indeed that charity *lies* to such good purpose here as to make itself quite undistinguishable from spite. The words italicised have already been noticed¹. They illustrate the saying of the *Gita*: *krodhad bhavati sammohah* “anger produces confusion of mind.” The concluding sentence is immense: Mrs. Besant suddenly remembers her budding Saviourship and proposes to stand between her foes and the doom to which she herself is damning them. Which shows that that doom, with its imagined victims, is all inside her mind. She

1. Refers to para. 9, lines 4-5. This sentence and the next have been transposed.

is damning the figments of her own imagination to the hell which her own mind has wrought. It is but meet that *she* should try to save her fancy-moulded puppets. There is plenty of room for the good Bishop outside Mrs. Besant's Cosmic Punch-and-Judy show.

CONCLUSION. In all this hysterical defence which Mrs. Besant's followers in 26 countries must integrally swallow as Gospel-truth—there is not even a mention of the real points at issue.

The ascription of quasi-divine infallibility to Mrs. Besant by Leadbeater, Arundale & Co., whom she canonizes alive instead of really disowning them.

The promulgation in the Esoteric School and Section of specific beliefs quite alien to the *professed* aims of the T. S.

The utterance of any lies to 'save the situation.'

The inevitable demoralisation in the ranks of the T.S. emanating from the canker at its core.

Meanest of all is Mrs. Besant's failure to notice that the author attacks her and her colleague's unsound character and methods, and not Theosophy. She deliberately involves 'Theosophy' wholesale with her own objectionable fads.

Queerest of all is her statement, in the para. preceding the extract quoted by me (italics mine) :—

The Madras 'Anti-Christian' missionaries—I, who respect Christianity, really cannot call them Christian—who are nothing if not unscrupulous where Theosophists are concerned, have issued a *very untruthful little pamphlet, aimed at our Educational Trust*, and endorsed by the Bishop of Madras and six missionary societies.

Every Theosophist with a glimmer of sanity left in him who will read side by side Mr. Thompson's pamphlet, which the words italicised above refer to, and Mrs. Besant's statements thereon, will find "A Choice" imperiously confronting him, which he cannot possibly evade :

Either he must deliberately give up mental sanity and moral discrimination.

Or he must reject Annie Besant as a teacher of Theosophy.

Which will it be ?

* * * *

NOTE.—Mrs. Besant's 'defence,' anatomised above, is from the *Adyar Bulletin* for December 1913.

Her 'defences' are scattered about in such a way—without reference to each other, besides—that it is only since writing this that I find in another 'defence,' published as *Supplement* to the *Adyar Bulletin* for September,

1913, a lengthy outburst dealing with the "Sentence wrenched etc. . . ." which seemed so hopelessly obscure in para. 5, p. 152, above.

The sentence in question happens to be the one quoted by me on p. 157, lines 10-14, above.

All I can say is that Mrs. Besant's September 'defence' raises a cerebral duststorm, but takes us 'no forrader.' It is well understood that no one accuses her of openly supporting Mr. Leadbeater's 'advice' in its *unbowdlerised* form, which she found it expedient to condemn as "earthly, sensual, devilish." Once she has established (to *her own* entire satisfaction) that such 'advice' "was never given," it is clear that the sentence under discussion means :

" My condemnation (as 'sensual and devilish,' which had applied to Mr. L.'s *supposed* advice—to innocent children, and for daily practice)—no longer applies to Mr. L.'s *advice* (as now understood to have been given—i.e., for decreasing practice to boys in the grip of vice.)"

Since she says of this latter, *bowdlerised* (by her magic) 'advice' :

" Which of us could have done otherwise *in such cases?*"

it is patent that she may truly be said to have condoned it. She herself seems to

see the implication, and struggles hard to escape it by juggling with words. She insists that she does not now *condemn* it, but sternly "disapproves"—no more. She *condemned* the earlier (supposed) advice as "sensual and devilish." She merely "disapproves" of the latter (admitted) advice as

"Most mischievous and dangerous."

All this is juggling with words. Shall I make matters clearer by saying :

That Mrs. Besant *disapprovingly condemned* Mr. L.'s former (unbowdlerised) advice, which he never gave; whereas she now *condemningly disapproves* of its latter (bowdlerised) edition, of which she said, in the first flush of her bowdlerising enthusiasm, in 1908, "My condemnation no longer applies to Mr. L.'s *advice* (thus bowdlerised)" and "Which of us could have done otherwise in such cases?"

If to denounce a thing as "extremely mischievous and dangerous" is not to condemn it; and if to say of the *same* thing, "Which of us could have done otherwise in such cases?" is not to condone it—English words have lost their meaning.

To sum up :

1^c Mrs. Besant, staggered with Leadbeaterism unbowllderised, denounces it as "sensual and devilish."

2° Mrs. Besant, after 'investigating' *sub rosa*, finds it practicable and expedient to reduce Leadbeaterism to convenient bowdlerised dimensions, which she condones as "the only thing practicable in such cases," *or words to that effect*.

3° Mrs. Besant, confronted with her own sentences which clearly implicate her in the holding, in 1908, of opinions "certainly immoral" according to Justice Bakewell; and restrained, much against her inclination, from muddling up all the issues in Court, consoles herself, and bemuses her reverent followers, by raising an extra-judicial dust-storm—an ink-storm rather—under cover of which she confidently expects to escape from an 'enemy' too bewildered to give chase.

Note that the Rev. Thompson never did say more than this—that she approved, in 1908, the (bowdlerised) L. 'advice' which she *now* characterises as "extremely mischievous and dangerous"—so that we end precisely where we began.

Then read Mr. Thompson's modest foot-note (p. 132, above)—

And wonder



CHAPTER XII

Wherein the Author modestly ventures to contribute three Historical Fragments—and one Lyrical—to the Forthcoming Scriptures of the New Advent, as ushered in by Mrs. Annie Besant.

I.

THE VANISHING THUMB-MARK.

I turn to the record of the Alcyone Case and refer you to the book (*Mrs B. and 'A' Case*, pp. 150-160, 49-56.) You will find there a somewhat jumbled account of a recent happening more or less parallel to the occult incident described in the footnote to page 68, above.

One Lakshman, Mrs. Besant's servant, bears witness to having recently¹ made a statement (in Hindi)—as to an...inconvenient incident witnessed by him some three years earlier—to

1. "Two or three months before December, 1912," he says, i.e., only 6 or 7 months before the examination here referred to (April 1st, 1913.) But it finally turns out to be in January 1912. The chronology of an illiterate rustic, removed from the seasonal routine of field-work, is of course less reliable than his memory of a concrete fact.

Mrs. Besant through Mr. Iqbal Narayan Gurtu, M.A., LL.B., (then) Head-master of the Central Hindu Collegiate School, and (since) General Secretary of the T.S. in India—who translated into English. Mrs. Besant, it seems, took down the statement (in English), Mr. Gurtu copied it out from her notes and Lakshman (an illiterate man) was somehow made to 'sign.'

Now Lakshman, questioned as to this in Court, first simply says: "I put my thumb-mark." Then (asked by Mrs. Besant whether he did not sign *in writing*) he, with willing compliance but obtuse memory, corrects himself. "I wrote my name *and put a thumb-mark as well.*" Asked how that was done (by Mrs. Besant, mind you, evidently anxious to shake out that obstinate thumb-impression) he imperturbably explains: "There was ink on my thumb and I put my mark on the statement I gave to Iqbal Narayan Gurtu." Impossible to be more precise.

Now Mrs. Besant has in her hands at the time, and duly files in Court, a statement purporting to be Lakshman's; and it is found to bear Lakshman's signature only, *and no thumb-mark ! ! !*

Follow, of course, various cross-questionings and an eventual admission by Lakshman (to his own employer) that his memory must

somehow have betrayed him—after so exactly remembering about the ink on his thumb and all.

Mrs. Besant elsewhere tries to make out that it is quite certain that Lakshman *signed*, and did not impress his thumb, since he had, at that time, just learnt to write his name, and was too proud of the accomplishment to miss such an opportunity of displaying it. She apparently does not see that this makes his forgetting it a year later all the more unlikely.

The question is: What became of that thumb-mark? Its disappearance was assuredly 'most inconvenient.' Can it be that Mahâtmâ Koot-Hoomi occultly dematerialised it just to embarrass Mrs. Besant? Perhaps he was annoyed with her for boozing the Lord Maitreya and the Supreme Director, while leaving him out in the cold; and solaced himself by giving a fillip to the other side.

Never mind if Lakshman's words, quoted by me, are not exactly as in the book. The book was compiled from newspaper reports, whereas I have before me the authenticated Court Record—a print made in Mrs. Besant's own press for the use of the parties, and not available for sale¹.

1. Anyone happening to have access to this document is referred to the fascicle: "Oral Evidence—Depositions of Plaintiff's Witnesses and of Court Witnesses," p. 63, lines 9-20 and p. 64, lines 19-32.

II.

THE DWINDLING INCIDENT.

Note the curious way in which anything inconveniently big and glaring gets whittled down to a convenient size and shade.

1. Lakshman is reported to have seen something...so inconvenient that he rushed about in wild excitement exclaiming: "*Sachh nasht ho-gaya, dharm nasht ho-gaya.* Honour is lost ! Righteousness is lost ! ". The narrow rustic—a devoted servant—may well have lost his head a bit, seeing that the 'something,' whether real or imagined, was between an elderly great *Yogi* and a young Saint.

2. Lakshman, in Court, three-and-a-half years later, denies that he ever exclaimed ... (as above). So much excitement over a trifle would be inconvenient to his employer. He states that he simply saw nakedness—nothing sinful—and that he conscientiously objected, seeing that to bathe *quite* naked is "against Hindu custom¹ ." Strange, that he was too

1. A rather unfortunate makeshift; for in the Hindu villages of the North, to which Lakshman belongs, boys up to puberty run about naked all day, and their elders don't mind it in the least. I can certify that merely seeing a boy naked would not have made Lakshman turn a hair any more than it would an Englishman tramping the fields and coming across school-boys bathing in a stream. The imposition of the *kaupinam* (loin-cloth) at an early age—say five or six—is a South Indian custom merely,

ashamed to mention the matter to Mrs. Besant, though he knew that a bad rumour had got abroad on account of his initial display of excitement. Mr. Schwartz, a follower of Mrs. Besant, admits that Lakshman, at the time of the incident, spoke to him of having seen "questionable conduct," which could not possibly mean cleaning the hair of a naked boy, and nothing else. Cross-reference to the other case, where Mr. Schwartz was less mercifully questioned, elicits his admission that it was "something sexual."

Nevertheless Lakshman, throughout, remains quite clear about having seen nakedness—*total* on the part of the boy—and about having made a statement to that effect, taken down by Mrs. Besant (through Mr. Gurtu), with the *thumb-mark* affixed. He will only give up the thumb-mark after it is shown that his paper bears none. The nakedness remains unchallenged.

3. Mrs. Besant, unable to gracefully back out, and satisfied that the opposing counsel does not intend to heckle her, quietly files the statement in question (dated, by the way, 29th

with which Lakshman has nothing to do. There are as many customs in India as in Europe, and they are far more clearly marked off. The term "Hindu Custom" is one of Mrs. Besant's average catch-words. See *The Making of the Better Man*, p. 282, footnote.

January, 1912—see *Mrs. B. and the 'A' Case*, p. 49) on which, lo and behold, the thumb-mark has clean vanished and the incident subsides into a “half-dressed (which half ?) gentleman” gracefully dressing the hair of a young boy who is *not even mentioned as having been naked!* Mr. Gurtu, examined on this point, clearly states (all thanks to him) that Lakshman distinctly spoke of the boy being naked, that he clearly translated this to Mrs. Besant, that *she took down* his translation, that he copied out the same as *taken down by her*, caused Lakshman to sign it (there never was any thumb-mark, of this he is positive) after which he and Mrs. Besant counter-signed it. And behold ! There came Mahâtmâ Koot-Hoomi, in His invisible Tibetan robes, between Mr. Gurtu's Kashmiri lips and Annie Besant's Irish fountain-pen—and (inspiration compels) :—

Lo, there came a great Mahatma clad in Ether
three or four,

And...the nakedness that *was*—it was no more !

NOTE.—Observe here the working of the (Adyar) Deva imagination. It expands and contracts like an accordeon—as does the Deva's 'Aura,' if we are to believe Mr. Leadbeater himself (*T.S.*, & *E.B.*, Appendix, pp. liii-lvi.) According to a well-known law in the evolution of religious faiths, favourable events, fortunate coincidences, escapes, conversions, victories in debate, &c., become

exaggerated in perspective until they are handed down to posterity as direct interpositions of the Supreme or of His superhuman Agents. Unfavourable events correspondingly dwindle (when too sordid or ridiculous for ascription to the Devil) into mere specks, preparatory to vanishing from the record of History. The revivalist 'Star' frenzy of December 29th, 1911 (T. S. & E. B., App. pp., xviii-xxii) is a good example of the former process ; the Lakshman incident, of the latter.

The one advantage we modern folk have over the past consists in our greater facilities for the dissemination of information, so that these imaginative sacerdotal vagaries may be nipped in the bud, and prevented from doing mischief —tyrannising over the minds of men, if not their bodies—through the centuries.

III.

THE CHIVALROUS OPPOSING COUNSEL.

Some people wonder at the fulsome praise lavished by Mrs. Besant on Mr. C. P. Ramaswami, her opponent's counsel, whom she has since tried hard to make her bosom-friend. One ceases to wonder when one peruses the full records, and notes :

Firstly, that he, having drafted the whole, must be held responsible for his client's use of the wrong term ('unnatural offence' instead

of 'indecent behaviour'), in the initial plaint —thus unwittingly giving Mrs. Besant a weapon she has used to terrible advantage, and *still continues to use* in such a manner as to shatter in the mind of one who studies the case any reputation for fairness which may be left to her. This in spite of the ascertainable fact that Mr. Narayananah never gave more than one version of the *fact* he saw, and duly filed a statement in Court precising it. Surely, to persist in saying that a father accused his son of being a partner in an unmentionable crime, when his counsel merely committed a verbal mistake, rectified as soon as recognised—is hardly the behaviour of an Arhat! There was some discussion on the matter between client and counsel, so I am given to understand, and Mr. C. P. R. removed his client's misgivings by saying that there were many stages in an 'unnatural offence' and that what he had seen was one of them. Mr. C. P. R. may be excused, being a civil lawyer with scant knowledge of the Indian Penal Code.

Secondly, that he, throughout the case, continuously refrained (owing probably to the natural obtuseness of a clever literary debater —a genius after Mrs. Besant's own heart) from putting questions or doing things which might have inconvenienced her—e.g., in the above instance, simply and immediately *asking Lakshman to sign his name in Court*, just to see

whether he *could* sign, and whether his signature matched that on her document—thumb-mark or no thumb-mark. Any 'groundling' might have thought of that. The test would only have strengthened her position, if sound. Its omission, if convenient at the time, must ever leave a gaping doubt. The one thing as to which there is no doubt is that Mrs. Besant omitted the salient point of Lakshman's already 'civilised' declaration as translated by Mr. Gurtu. She thus got Lakshman to sign a false statement in ignorance. Mr. Gurtu was too polite to draw her attention to the fact—also too honest to perjure himself in Court. One may safely infer that Mrs. Besant prudently omitted the mention of nakedness because she hoped to be eventually enabled to whittle down the Lakshman incident still further — which she in the end did not find it safe to do.

Again, in the case of the ladies who insisted¹ that they brought milk and toast to Mr. Leadbeater *every morning* from October, 1909

¹ Rather it was Mrs. Van Hook who insisted (Mrs. Russak being absent abroad) that she and Mrs. Russak brought etc.... every morning at the same hour *exactly*, and *never missed a single day*—the object being to save Leadbeater whom Mr. Narayaniah deposed to having surprised in an inconvenient attitude (not exactly 'criminal') with young Krishnamurti on an April morning after daybreak. See first sentence of para 4 of the amended plaint, pp. 71-72, and p. 138, in *Mrs. B. & the 'A' Case*.

to May 1910 at 5.30 a.m. *precisely* (a matter much summarised in *Mrs B. & the 'A' Case*, pp. 174-175), he might have quite politely asked whether the milk was of the morning or of the night before, fresh or boiled (takes time); and might then, had their answers warranted it, have called up witnesses to establish *at what time the cows were milked*. I myself occasionally resided at Adyar in the course of 1909, '10 and '11, and I hardly think the cows were milked before six. Of course the milk *may* have been of the night before, but a reply to that effect would have made matters clearer.

And so on, on many occasions, he seems to have forgotten to *really* cross-examine the witnesses for the defence. The oratorical presentment of the case, for which she chivalrously praises him, is mere *bunkum* to a judge with a head on his shoulders.

Thirdly, that he deliberately refrained—and in such a way as to considerably embarrass his client—from filing a suit for the execution of the decree¹—a mere matter of routine, which did not immediately endanger her

¹ I am not here defending the decree—which may well have been quite impracticable. I only say it had to be acted upon in order to test it. Besides, in legal as in political warfare—and perhaps in literary warfare too—showing mercy to your enemy *before you have him at your mercy* is neither intelligent nor magnanimous.

liberty¹, but forced her to clinch her appeal to the Privy Council for stay of execution, thus precipitating the whole conclusion (*ad quem*) of the case, which *she* wished to keep dangling as long as possible. She has, since then, been fortunate (God knows through what help) with the Privy Council, but felt by no means secure as to the issue at that time, and would have preferred to temporise, while the boys grew and grew.

It is therefore but natural that she should thank Mr. C. P. Ramaswamy for "conducting the case in a way that deprived it of features which might have made it well-nigh intolerable, for unfailing delicacy, and for constantly remembering that his opponent was a woman..." and not the dauntless Giordano Bruno reincarnate—still less the special representative on Earth of the Supreme Director of Evolution, the Saviour of the Future Saviour of all existent and non-existent religions, and the (soon to be) "One of the Greatest Rulers of the World of Gods and Men." Had he remembered *whom* he was fighting—and incidentally helping by his easy-going methods—it might perhaps have roused his mettle a bit. As things are going now, unless he suddenly comes to realise what his easy-going

1 It goes without saying that the very last thing her opponents desired was to give her the pedestal of a martyr. The sentimentalists who begged them to desist were wasting ink.

sociable ways are 'letting him in for,' under Mrs. Besant's manipulation, we may expect to see him cross the Portal of (neo theosophic) Initiation ere the Lord comes down to occupy the body which he has unwittingly helped Mrs. Besant to save for Him, and which she now keeps ready, awaiting the time.

NOTE.—As to para. "Thirdly," above, I quite see Mr. C. P. R.'s defence—a very sound one. He probably felt certain that the case, framed as it was, could not stand before the Privy Council unless first carried to the Chancery Courts in England. Therefore he wished to defer any action which might put Mrs. Besant in the position of a contemner of Court (since she—legally if not in sober truth—'could not' induce the boys to return to their father) until after the matter had been threshed out in England—a thing which the plaintiff's means would in no case permit. So Mr. C. P. R.'s advice to Mr. Narayanaiah was—like the fashionable milliner's to the genteel clerk's aspiring young wife—quite sound but a bit out of reach.

Mr. C. P. Ramaswamy—like Mrs. Besant and her various Lords and Ladies—Maitreya, Churchill and . . . of the Privy Council—belongs to the electric-brougham-five-o'clock-tea social set beloved of the (now) Cosmic Hierarchy. It was indeed most creditable of him to have taken up a case which could fetch him little...save advertisement. That he should finally gravitate towards his hospitable opponent was, socially speaking, inevitable. As for the plaintiff's sorry plight, it is part of the "grinding process" in which the "Will of the Hierarchy" is the upper millstone (pp. 32-34, above). So-called "Theosophists" who cannot see the ludicrousness of that Cosmic Hierarchy triumphing, by the power of money and social influence, over a quite average specimen of the petty retired 'Native' official with a pension of £88 a year, may as well be left to gravitate to . . . California six hundred years hence.

IV.

BALLADS OF THE NEW ADVENT—

As ushered in by Mrs. Annie Besant.

NO. 1. THE THRILLING EPISODE OF THE
SHAMELESS LICE ¹.

[In the course of the Madras trials, it was ascertained that a certain foul rumour, sedulously circulated, by which unscrupulous enemies sought to ruin the Modern Sage C. W. Leadbeater—and incidentally the Coming Saviour Himself (through implicating His future Vehicle 'Alcyone'—here called 'the youthful Lord')—had its origin in the idyllic episode here sketched. Certain salient points seem to have been passed over in silence during the trial—owing perhaps to Mrs. Grundy's all-pervasive influence. Hence a lurking doubt is left in the conscientious enquirer's mind. The object of this little poem is to clear up those points, and at the same time to immortalise a homely episode of the Coming Saviour's Holy Childhood. The author makes bold to say that this is the first consistent defence of Mr. Leadbeater—with regard to this particular episode—which has yet been made.]

The youthful Lord was plagued with lice
That scamper'd o'er His head;
Full bold were they, like catless mice :
He scratch'd Him till He bled.

1. This is mere literary diversion—a reaction from the sober effort of the previous and subsequent chapters. The *serious* reader (with a large number of past incarnations behind him) may quite unconcernedly skip it.

I am sorry I cannot put the music in. The tune is a simple pastoral, which the haulbois, or reed-pipe, would best emphasize—a reminiscence of the Nativity-canticles of my childish days.

All night He toss'd and could not sleep—
 No flights on Astral Plane !—
 A sight to make all *Yogis* weep—
 He scratch'd, and scratch'd in vain.

“Bold vermin, What !—have *ye* no shame,
 While fated times draw nigh,
 To vex the Head of haloed fame
 Which ‘Christ’ must occupy ?—

“That Head o'er which Swiss ladies saw
 The ‘Star’ shine dazzlingly !”
 Quoth they: “Madras *hair*'s our Law-
 Ful opportunity.

“If Annie B. will none of us,
 Let her select a lad
 Where *hair* 's not meritorious—
 E.g., Allahabad.”

The youthful Lord was sore perplex'd:
 Alas ! He had no ma
 To weed His crop of lice, excess'd
 Above the normal par.

Then hied He to that bearded Sage
 Of far *âkâshic* sight
 Whose soul can vault thro' many an age
 Within a single night.

What Sage?—O greenhorn, who but C...,
 Leadbeater—‘X’ for short.
 Well-known is he: the world's his sea—
 Adyar, Madras, his port.

The youthful Lord approached his lair,
 'Neath waving cocoa-palms
 Where Adyar stream makes cool the air,
 And ripples pebbly psalms.

He found him snoring on his back
 Upon his old sofa,
 And struggled long to haul him back—
 His soul had flown so far.

The Sage awoke with potent sneeze,
 Then sat him bolt upright :
 "Thank God!" he gasp'd, with loving squeeze,
 "Those Martians are all right."

The Lord then told His sorry plight
 And begg'd the great *yogi*—
 If he would have Him sleep at night—
 His head from lice to free.

The sage flung wide the bath-room door :
 "Pray step in here, my dear.
 Those lice to-night will bite no more:
 Their corpses shall lie here."

And now let Gods and Angels note—
 While *we* are in the dark—
 That blessed Sage whose soul doth float,
 Like prehistoric Ark

Upon the bosom of the Deep,
 Ere all these worlds began ;
 Whom garbs of flesh no more can keep
 Than cobwebs breezes can;.....

(As dowagers grow saint while Pad-
 Eroosky weirdly strums
 The keyboard of a...[space for Ad.]
 Which sweet and sickly hums,—

So do the Devas giddy grow
 To watch that wond'rous Sage
 Thro' gamut of all Spaces flow
 As Russian dance o'er stage)—

Let Gods and Angels note, I say,
 That *he has clean forgot*
The luncheon hour is near, and they
 'Ll be miss'd, and straightway sought.

The Sage then stripp'd his humbler half
 (Lest little things crawl up)
 And show'd a plump and fair-hair'd calf
 (Let Mrs. Grundy *gup*¹ !)

Quoth he, "My son, lest lice should fall
 And in your clothes get stuck,
 Pray doff at first your garments all
 While I the varmint pluck.

* * * * *

"Lo, now I—there flashes on my sight
 A scene from long ago.
 It fills my heart with pure delight
 Because I loved you so.

"You were...a lovely wee baboon,
 And I—I was your ma...
 (*That Earth since then has turn'd to Moon*)—
 And Annie was...your pa.

"We sat on trees that since have ceas'd
 Save in rare dreams to be;
 We jump'd as swift as lightning greas'd,
 We kick'd aloft in glee.

"I held you 'twixt my loving knees
 And pluck'd with fingers sure.....
 For Earths decay while lice and fleas
 Thro' many an age endure.

"Phut, phut ! louse after louse goes bust
 'Twixt dainty tooth and tooth...
 'Noblesse oblige'—and yet I must...
 Let critics carp, forsooth !—

("Once heard the sweet, celestial call
 To enter Master's Peace,
 To Him alone we stand or fall:
 All other standards cease.)

"O Krishna, sure, 't is *kârmic* fruit
 Of ancient service done
 That brings you here without your suit
 While lice your head o'errun."

Then 'gan he, for sweet memory's sake,
 To.....bite the little lice.
 Old training tells—Ye vermin, quake !
 He nabs them in a trice.

There was a servant—Lakshman bight,
 A boor, scarce one remove,
 Ee'n now, from what those Lords of Light
 In Monkeydom of Love

Had been on far-off Lunar Chain
 Ere this old Earth was born.
 (If I these things must here explain,
Afflatus will be gone.)

Came Lakshman, then, with silent tread,
 To fetch them—and a towel—
 While Leadbeater...the Record read,
 The Lord's back 'gainst his bowel.

Ecstatic, he had clean forgot
 To bolt the bathroom door.
 He liv'd the past—O happy lot !—
 The present was no more.

Came Lakshman's head in crack of door—
 A glance within he cast.
 He saw that Great One—great no more—
 A monkey ma's repast

Fast snatching from the young Saint's head
 To break an agelong fast.

Lakshman in speechless horror fled,
 He fled both far and fast.

Onlookers found him muttering,
 With haggard eye, half-dazed.
 When asked, he answer'd, stuttering,
 Like one whom Gods have crazed :

" I've seen a thing—an awful thing—
 A thing I dare not name—
 A thing unheard of—yea, a thing
 To blast a great man's fame ! "

(This shows the rustic's scanty worth :
 Ah, pity—do not blame !
 He cannot see there are on Earth
 So many paths to fame.)

Then whisper'd they, from ear to ear,
 That Leadbeater had sinn'd.
 Men fancied wise drew back in fear
 When they should but have grinn'd.

Thus did an act of Service pure
 Beget a scandal foul.
 The moral is : Pray he quite sure...
 (Minerva sports an owl

To signify that sages see
 Where other folk are blind,
 And, *vice versa*, blind must be
 To what the lesser mind
 Finds obvious)—be sure, you, there¹,
 To make the door quite fast
 Ere you hark back to what you were—
 And did—in ages past.



1. I.e., at Adyar and in other potent centres of (neo-theosophic) ecstasy.

ADDITIONAL NOTE ON No. III (p. 176, above). See *The Theosophist*, May 1913, p. 154; Nov. 1913, pp. 168-169; Dec. 1913, pp. 322, 325, 326-27. *Adyar Bulletin*, July 1913, pp. 259, 260; Aug. 1913, p. 305; and other publications. But none of these gives an idea of the way in which she 'shadowed' him, attending any out-of-the-way meeting at which he happened to preside, and wanting even to visit other towns when he did, so as to be present and say nice things of him. The observer can frame but two hypotheses: she *recognised* him either as a husband of past lives, or as one who knows too much about her to be left outside her sphere of influence in this one.

CHAPTER XIII.

The Theosophical Society on its Trial.

I append here the greater part of the Rev. E. W. Thompson's concluding remarks. They are relevant to the whole of this series of books, besides referring to Dr. Van Hook's particular case¹. They are soberly put, and evince very little bias, if any. Every responsible Theosophist should ask himself *why it is* that his beloved Society has made itself liable to such strictures on the part of one who, judging from the sympathetic tone of his remarks on *genuine* mystic aspiration, must be a friend of that Eternal Theosophy which draws man, through dedication and purification, nearer to God.

Mrs. Besant and Mr. Leadbeater have forsaken the physical plane for the astral, and they have been well-advised to do so, for in this upper region they are safe from the chance shots or the most persistent and well-directed fusillade of mere groundlings. When the occultist declares that he is in frequent communication with unseen and mighty Intelligences, that he can look through all space by his powers of clairvoyance, or in his astral body traverse regions inaccessible to the foot of man, what judgement shall be passed

1. This chapter was originally intended to follow Chapter X, which see.

upon him ? It is not enough to say that his statements are not capable of being proved, for it is equally true that they do not admit of being disproved—out of hand at least. However convinced one may be on *a priori* grounds, from a consideration of the invariable conditions of the intellectual and spiritual life in man, that these pretensions are false, it is not easy to discover at once a sensible demonstration of their falsity.

The value of the Madras law-suits is that they have provided a rough and ready test of the genuineness of Theosophic Occultism. They have exhibited some of the chief occultists in the common relations of life and tested their credibility as witnesses in matters of fact. *If they are not found satisfactory here, how shall credence be reposed in them in regions where we are unable to follow them ?*

Mr. Justice Oldfield's remark, that the standard of conduct exhibited by Mrs. Besant in her dealings with Mr. Naraniah is "material as regards the presumption in favour of her trustworthiness on which we have been invited to act in other connections," is manifestly capable of a much wider application than was given to it by the learned Judge in the case.

The whole system of occultism brought to light by these cases wears a very untruthful aspect. The occult seers do not agree among themselves, and even the Mahatmas have to be set right by their interpreters. If the reader will consider carefully the occasions when and the purposes for which the supernatural machinery of Theosophic Occultism has been employed, he must be convinced that much is

gravely wrong in the system. Does it not seem that when a particularly tough proposition has to be put through, when intellectual doubts or conscientious scruples have to be overborne, a Mahatma is called in to do the work? No one who has followed the Madras law-suits will be able to accept it as an axiom that "a thing must be true, because Mrs. Besant says it :" he will rather feel that any statement about fact or judgment upon character or exposition of doctrine coming from her needs to be corroborated.

It must be noticed also that this occultism produces a curious inversion of the standard of honour. The

**Theosophic
Occultism and
Honour.** word is known among esoteric theosophists and much used by them, but it appears to have a meaning different from that of common parlance. It was 'dishonourable,' for example, for Dr. Van Hook's unnamed lady adversary to divulge the fact that he claimed verbal inspiration ; but it was perfectly 'honourable' for him to attempt to convince her by making the claim while asking her to conceal from every one else a very material circumstance. It was dishonourable for an Indian newspaper to publish Mr. Arundale's letter to the inner Group, but it does not seem to be considered in esoteric circles that there is anything unworthy of manhood in such a letter or in the carrying on of a secret propaganda known to be offensive to the Managing Committee of the Benares College. It was unfair of the Judge to let in evidence from the Esoteric Section, not because it was irrelevant or opposed to fact, but because it was secret and ought to be privileged. This occultism fears nothing more than being revealed : and where its interests are

concerned it seems to be permissible to suggest what is false or to conceal what is true.

Every system which recognises and lays stress upon the distinction between the exoteric and the esoteric is in danger of falling into the vice of intellectual duplicity and of using words in a double sense. Theosophy has not avoided that danger ; for we have all the while in studying its teaching and the evidence given in these cases an uneasy feeling that we cannot be quite sure what is meant by the language used. There is secrecy within secrecy, and even the outer theosophist runs the risk of being left uninformed or of being misled.

Unlike Madame Blavatsky, who had a reckless scorn of all the conventions and was cynical at times with a

Theosophic Occultism and Morality. colossal and amazing frankness, Mrs. Besant professes to set great store by morality. It is true that in one passage she dismisses the opponents of Mr. Leadbeater's re-admission with the sneer that they are "the heirs of the famous English Puritan conscience, who cannot be content to live their own lives, but must also order the lives of those who disagree with them;" but she knows quite well that no system has any chance of living with the British public to-day which does not make at least a profession of morality. There are some little books of moral precepts which have been compiled and issued by the Theosophical Society. We may consider that there is a lack of virility in them ; but, for the most part, they are admirable. They owe nothing, however, to Esoteric Theosophy : their ethical teaching is borrowed mainly from the Christian

religion [?—B.] and in a lesser measure from Hinduism and Buddhism. Where Esoteric Theosophy comes in, it comes in to pervert and to blight. The morality is an attractive and imposing façade which has no connection with the squalid buildings in the rear.

The Theosophical Society, as a whole, was committed deeply by the resolution of its General Council upon the Leadbeater affair. That resolution

"reaffirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious, and *ethical*, and his right to follow his own conscience in all such matters without thereby imperilling his status within the Society or in any way implicating in his opinions any member of the Society who does not assert his agreement therewith. That, in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares there is no reason why Mr. Leadbeater should not return, if he wishes, to his place in the Society which he has in the past served so well."

If words mean anything, this resolution means that, so far as the Theosophical Society is concerned, Mr. Leadbeater is free to hold his immoral opinions and also to express them by giving advice in accordance with them. *In a matter of elementary morals* the Society declares itself neutral or indifferent : although it may not approve, it refuses to condemn. The resolution is tantamount to declaring that the Society as such has no moral principles and enforces no moral code : it confers upon its members the liberty even to do unspeakable wrong.

In his writings Mr. Leadbeater has taken up the position that the clairvoyant faculty is produced in the course of natural evolution and is not related neces-

sarily to purity of heart and moral conduct. It is admitted that he holds immoral opinions, and that he is only restrained (illogically and unlawfully, according to the terms of the resolution above) by a promise made to the President from giving expression to them. Mrs. Besant declares that the mere supposition of her having ever approved Mr. Leadbeater's opinions would lead to a wide-spread moral catastrophe. If this be so, why is Mr. Leadbeater now a foremost teacher in the Theosophical Society ?

It must be borne in mind that this Society, now completely dominated by Mrs. Besant and Mr. Leadbeater, proposes to found in India educational institutions which will be under the control of occultists of their type. It is difficult to conceive of any persons less worthy to be entrusted with the training of youth than those who are possessed by the ideas of theosophic occultism and exhibit the mental and moral traits of its chief exponents¹.

It has been shown that Mr. Leadbeater prescribed immoral courses for boys who, according to his account, were subject to severe temptation, and that Mrs. Besant has approved his having done so. In their view, therefore, in such cases there is only a choice between two vices, a greater and a lesser. Such advice spells moral bankruptcy ; it is an admission that just as the Theosophical Society has no moral code, so Esoteric Theosophy has no moral force. A more grossly incompetent solution of a great ethical problem has never been suggested.

1. See, further, my chapter on the 'Theosophic Education Trust.'—B.

An attitude which is commonly taken up by sincere and gentle-minded theosophists is that truth stands clear of personality. The unworthiness of its professors does not disprove the truth of Christianity, nor is the science of mathematics invalidated by the insanity of a mathematician. Similarly, it is urged, the Divine Wisdom does not depend upon the righteousness of its adherents, initiates or novices. It carries its own intuitional evidence. But those who adopt this view will admit that they have what they consider to be immediate evidence of only a very little; and that for the rest they depend upon the visions of the exceptionally-endowed natures farther advanced in the occult Path. Take away these and what is left? A mere pursuit of occultism, the vague possibility of attaining supernatural knowledge and power.

This argument deserves to be considered a little farther. In this region personal conduct is not a negligible factor. The truth of the revelation which a prophet claims to make depends upon the character of the prophet: there is no science of the highest things apart from purity of heart and life. Let the open-minded theosophist honestly face the question, why in the short course of the Theosophical Society so many and so great evils have arisen. The Society was cradled in fraud ¹, and its career has culminated in these recent scandals. These evils do not appear to be accidental merely: they are too persistent for that. They are essential, arising inevitably out of the arrogance and self-will of the occult method itself.

1 See, further, my remarks on H. P. Blavatsky.—B.

To these modern seers and their doctrines we shall apply rigorously the old principle, "By their fruits ye shall know them"

The Theosophical Occultists have known well how to trade upon and abuse two of the noblest impulses in human nature—the mystical aspiration after higher knowledge and power, and the capacity for unlimited trust, the complete surrender of the self in unquestioning obedience to another. Perhaps there have been simple emotional natures which have drunk this poison and taken no hurt, which have followed this leadership and not found destruction. Of such persons it can only be said they were preserved by their own innocence and were in reality following the beautiful phantoms of their own imagination.

This is perhaps the most 'dangerous' criticism that has yet been levelled at the Theosophical Society *as hitherto managed by occult wire-pullers*—the more dangerous in that it clearly discriminates, that it does not attack Theosophic Idealism, or the beauty of life it may inspire, but the *preying upon* Theosophic Idealism by interested persons liking to pose as agents of invisible Supermen, or Supermen themselves. The former phase (reflex megalomania) is the safer and more prudent of the two. It prevailed exclusively in Madame Blavatsky's days and would have wholly succeeded (in establishing her as the root of a sort of apostolic succession) but for those unfortunate phenomena. The latter phase is

more dangerous, but also more emotionally exciting, and is gradually asserting itself under Mrs. Besant's *régime*.

The saving grace about Madame Blavatsky was that her practical and social ambitions were, on the whole, moderate. She was essentially 'bohemian'—in the best sense, as only a born aristocrat can be, prepared to rough it with any comrade who might chance her way—and would have heartily despised the motor-car-paraded *bourgeois* Spiritual Empire—with a sprinkling of tight-blinded aristocratic leaven—which her successor is so strenuously endeavouring to found. In the last years of her life—as a *teacher*, no longer a wonder-working *fakir*—struggling heroically with disease, retailing high philosophy and æonian cosmic schemes, training pupils of very different temperaments (the band which Mrs. Besant has so successfully contrived to scatter) for Theosophic work on various lines—in those last years of her adventurous life there is an element of positive grandeur. I think posterity will do justice to her as well as to her righteous opponents. The world is becoming more and more familiar with the odd¹ workings of psychic force. It will probably be surmised that she *did* occasionally produce

1. The name "Od" given to this force by one of its early XIXth-Century investigators forms a suggestive English pun. Mediæval Christianity called it...the Devil.

genuine phenomena, and that the motive for 'faking' at other times was at least double: the fear of being taken for a mere subservient medium and not a masterly Occultist working wonders *at will*; and the fear of thus lowering, in her own person, the status of the Cosmic Religion and Philosophy which the Better Part of her self-sacrificingly worshipped and would have gladly died for. To her credit be it said that she knew and admitted herself a 'mixed lot' personally, and that the Better Part of her (yelept 'H.P.B.') did not think much of ... a certain Russian lady of international repute. On her own copy of *The Voice of the Silence* she inscribed the words :

"From H.P.B. to H.P. Blavatsky—
without compliments."

Besides, the Rev. Thompson will agree with me that "*De mortuis . . .*" if not "*nil nisi bonum*," let us at least say whatever good we can while clearly taking note, for future guidance, of the foibles and blunders that gave their lives the tinge of failure inherent in all mortal things, and without which Heaven were scarce worth striving for.

But with the Rev. Thompson's strictures upon the occult methods of Mrs. Besant and her colleagues, I am afraid I must, after much bitter experience, whole-heartedly agree.

May That Which wishes every creature well send us more cool-headed critics of the Rev. Thompson's calibre; for *we have need of them.*

By "we" I mean all who are honestly trying to forge ahead of the accepted norm—in Religion as in any other walks of life.

NOTE ON THE T.S. COUNCIL'S IMMORAL RESOLUTION (p. 194).
 Kindly refer to *The T.S. and its Esoteric Bogydom*, pp. 11-17, in which the Motto and Three Objects of the T.S. are clearly and concisely dealt with. You will see that the only manageable definition of the T.S. is essentially *moral*, that it imposes on every member individual honesty and human solidarity—or the shame of being false to a paraded Motto, and false to the Prime Object of which the very act of joining implies acceptance. The Council in which not a single member remembered these fundamentals when decreeing liberty of moral (or immoral) opinion for all members of the T.S., *must obviously have been BESANT-MAD.*

A member of the T.S. has NOT "liberty of thought in *all* matters..... *ethical*." That scandalous resolution of a demented council should be cancelled, with an abject apology to the insulted Motto and Prime Object. The only alternative is to frankly abolish the Motto and Prime Object as.....exploded superstitions unfit for an enlightened (by Annie Besant) age, and *cease to lure good people* by means of the Ethical Ideals which they embody. The T.S., as now manipulated by the 'Band of Servers,' would raise no palpable objection to such a (suicidal) step.



CHAPTER XIV.

Dr. Weller Van Hook's Exoteric Touting for Mrs. Annie Besant's Papal Authority over the Theosophical Society in 1913. Jewel No. 6, and my Remarks thereon.

Jewel No. 6.

The Theosophist, Oct. 1913.

THE PROBLEM OF AUTHORITY.

By Weller Van Hook, M.D., F.T.S.

1. Many strong and earnest souls deprecate the use of authority in the Theosophical Society. They say that freedom must be preserved, forgetting that the very condition of all our lower freedom lies in our recognising and living within some phase of law.

2. Theosophists talk of the Law and use the term in the special, oriental, technical sense. What is the distinction between the Law and law or laws? It lies for us, obviously, in the fact that the Law is that universal limitation and compulsion in which all types of beings find freedom and outer support in any and all worlds and Cycles of being. Can undeveloped men know of this Law? Yes, but only in such measure as their development

and their type of being make possible in the period and local environment in which they live. As they progress and grow they see and know more and more of the Law, until it can be seen and known in its completeness by the Perfect Man.

3. Now, the earlier leaders of our Society were given, and transmitted, a great and glorious view of the Law—that view which our Masters wished to express at that time. But times have changed and with their mutation the lessons, the views, of the Law have been changed.

4. We Theosophists must recognise that the Society, to maintain its life, must always be the channel through which the world is to receive the new and changing expressions of the Law. We must be able to recognise the one chosen, appointed, by the Masters to be Their mouthpiece in this work. By this recognition our intuition is tested ; by our failure to recognise that one as thus appointed and officiating we place ourselves outside the pale of further intuitional instruction of that kind.

5. Now this is the rock on which our power is founded, and it is the rock on which are breaking some craft not wisely guided. Our lower philosophic natures revolt at the thought of authority over our very spirits, resent the notion that that diviner part may not be wholly free. But consider. The first flights of the spirit are apparently without limit and seemingly entirely

free, because the ego has not yet developed power to reach and sensitiveness to feel the limits of its new-found home. Yet we know they are there, and that there are those dwelling there eternally who fix and hold those bounds and set the rules of life within them.

6. The very Hierarchy itself, then, is subject to rule and to the orderly succession of authority. And men who aspire to serve the Masters must learn not action only, but subservience and obedience in action. But now comes the very *crux* of all. When, in going down the planes to the lowest material sub-plane, shall our obedience cease, and when shall we oppose our petty judgment to block the progress of this military law ? Again the test of intuition : some say, so long as the feeling of agreement remains both strong and true ; some say, when lower reason clearly is satisfied ; some let their personal desires interfere ; and those who feel the Plan and Law most strongly will carry full obedience to the very physical plane.

7. The leader and the spokesman of our Society has explained these things carefully, and pleads for that obedience which means more for those that would yield it than for Those that would exact it. For They have found those who are determined to find ways of obedience and Their holy work will be done. But those who will not earnestly seek the way, both without and within, must expect to find obstacles before the

entrance to the Path and then a less swift ascent. To be sure these obstacles will be cleared away ; those disobedient in our field of work will be allowed to serve in another field. And the goal at last will be reached, though we mourn the loss of time for them, and the lost co-operation that the period of the Christ-coming now so greatly needs.

WELLER VAN HOOK.

SUNDRY REMARKS ON DR. VAN HOOK'S
EDIFYING BEHEST.

Paras 1 & 2. Introductory platitudes.

Para 3. Frankly recognises—a thing Mrs. Besant has scornfully denied—that a revolutionary change has been introduced by her, not merely into the management of the T. S., but into the whole conception of Cosmic Law as conveyed, by means of the T. S., to the modern world. In earlier days, it conveyed mainly an idea of free individual adaptation to the Universal, persons being merely exemplars and reminders¹. Now it mainly conveys an

1. I am dealing here with the spiritual side, which Mrs. Besant (see Para. 5) has entirely gobbled up. On H. P. Blavatsky's shadier 'occult' side there was the seed of all the mischief which has, under Mrs. Besant's gardening, assumed such huge proportions—the receiving and seeking of 'orders' from personal (and

idea of blind active obedience to *persons*, majestically proffered as a 'unique opportunity' by self-chosen 'superiors' to 'subordinates' whose choice lies between obediently accepting their yoke and being (obediently) consigned to backwater stagnation for ages. In short H. P. Blavatsky's Living Solar Cosmos has been transmogrified by Annie Besant into an Occult Prussian Army, and if we refuse to enlist in this we are simply 'nowhere.'

All thanks to Dr. Van Hook for thus helping us to define 'Neo-Theosophy'—a brand of which his semi-divine 'Leader,' when it suits her purpose, denies the very existence.

Para 4. Now comes the "must." "*We Theosophists* [bad language, here, to which the printer's little brown devil objects] *must* recognise that the Society, to maintain its life, *must* always [!] be [Shades of Blavatsky!] *the* channel through which the world *is to* [why not another 'must'?] receive the new *and changing* [according to whose whim?] expressions of the Law. We *must* be able to recognise [Annie Besant as] *the* one chosen, appointed by [all] the Masters to be their [unchallengeable] mouthpiece in this work. By this re-

obviously counterfactual) Mahatmas. The most amazing thing is that, under Mrs. Besant's *regime*, there is not the slightest suggestion as to the 'discrimination of spirits' which St. Paul laid such stress upon. With the acknowledgment of Mrs. Besant as *the* Mouthpiece, everything is *taken for granted*.

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cognition [of Annie Besant as unchallengeable plenipotentiary of the Whole Cosmic Hierarchy on Earth] our intuition is tested ; [i.e., if we formally accept her as such at the bidding of her touts, we shall be officially labelled as *true seers* ; and if we work hard enough to make others accept her likewise, we shall soon be officially *canonised*—while *alive* !—a thing even the Roman Catholic Church has never dared do !—as Initiated Disciples, i.e., authorised agents of the Masters in the World.] By our failure to acknowledge that one [i.e., Annie Besant] as thus appointed and officiating we place ourselves *outside the pale* of further intuitional instruction *of that kind*.” [!!!!!!]

Isn't the good Chicago Doctor positively immense ?!

Para 5. “ Now this is the rock on which *our* [whose ?] power is founded, and it is the rock on which are breaking some craft not wisely guided.”

Well, I, for one, had rather break upon that 'rock' while doing my dutiful best to topple it over, than seek shelter on it for comfort's sake.

“Our *lower* [!] philosophic natures revolt at the thought of [Mrs. Annie Besant's] authority *over our very spirits* [!], resent the notion that

that diviner part may not be wholly free [from Annie Besant's esoteric clutch !]"

Then the blasphemy of appeal to faith in Divine Rulers to justify blind obedience to one who has "deviated from common honesty (Justice Oldfield)." If this is not using the Ideal as decoy to trap unwary souls, what is it ? And to substitute Mrs. Besant with her flights (for *she* is, after all, *all* that we know of *her* Cosmic Hierarchy) for "Those dwelling there eternally !"

Para 6. Again the utterly false pretence of carrying down into the worlds of separateness that spontaneous acquiescence between free Souls at-one in God, which exists only in the inner realm of Unity. See pp. 28-29, above.

Para 7. "The leader and the spokesman"—*i.e.*, Annie Besant. . . .

The remaining sentences convey a distinct threat, to which I have only one answer—to wit, the publication of this book.

CHAPTER XV.

The Core and the Crux of it all. Neo-Theosophy Triumphant. An Esoteric Revolution in the Heart of the T. S. Annie Besant introduces her "New-Old" Pledge of Obedience, forming the new Esoteric Section.

Jewel No. 7.

The Link, August 1911.

A Choice.

[The italics are Mrs. Besant's own.]

1. From time to time in the Inner Life a choice is offered to the aspirant whether he will go quietly on along the beaten winding track, or will, with more strenuous effort, mount the hill-side by a shorter, steeper, path. Such a parting of the ways now faces the members of the School.

2. For some years past the announcements as to the coming of the Christ have been growing more and more definite, until now we are standing at a point when we learn that but some ten to fifteen years intervene between us and His coming, in lieu of the thirty to forty spoken of two years ago, when the nearness of His approach was first

indicated. All has gone well ; growth has been rapid ; difficulties have been surmounted. And now the School is called on to provide as large a body of members as possible to form a devoted band ready to welcome and to serve the Person of our Lord.

3. All other matters diminish in importance before this great event, and the energies of those who are fully convinced of its reality must be devoted to steady and persevering preparation for it. I am myself specially pledged to this work, and my co-workers must help me. In other lives the patient helping of individuals on the more general lines will again be taken up ; now this must give way to the world-need which is upon us.

4. Those who are ready to subordinate themselves to the common good are called upon to give themselves to this great service, and to let go, *for the remainder of this life*, the petty interests of the personal self. These will be allowed to bind themselves to me by the essential part of the old pledge of the Esoteric Section, at first laid down by the Light-Bringer, H. P. Blavatsky, with an additional clause to meet the requirements of the time, and they will form the Esoteric Section once again. But none should take this pledge who is not prepared to carry it out *to the full*, nor should any take it with a mental reservation of any kind. No one will take it save of his own free will, but, once taken, it binds ; those

who take it and then, when the test comes, break it, fall under the stern condemnation : "Thou hast not lied unto men but unto God."

5. This pledge runs :

" I pledge myself (a) to support before the world the Theosophical Society, and (b) in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical Movement; (c) to work with her, on the lines she shall lay down, in preparation for the coming of the World-Teacher, and (d) to give what support I can to the Society in time, money and work."

6. Those who take this pledge will become, and thereafter remain, members of the Esoteric Section. It will contain three Disciplines all belonging to the Râja Yoga : Bhakti Yoga, or Union by Devotion ; Jnâna Yoga, or Union by Knowledge ; Karma Yoga, or Union by Action. The rules and practice of these will be given to all members.

7. There may be many in our organisation who are not prepared to take the step now offered, and who yet desire help to lead a life higher than that of the world, and who find the discipline and training received in the School a real aid to spiritual growth. These may remain in the Esoteric School, which will consist of the Probationary Order and the Pledged Members. The latter

will form but a single degree, with the papers on the qualifications. The additional condition of admission to pledged membership in the future will be: Belief in the coming of a World-Teacher. Those who cannot accept this may remain in the Esoteric School as Shrâvakas¹. The first degree beyond the first year, and the higher Degrees of the present School, with the exception of the Mystic School, are incorporated in the Esoteric Section. All members beyond the First Year of the First Degree, who do not wish to enter the Esoteric Section, will kindly return all papers belonging to these higher steps to the Corresponding Secretary of their Division, retaining the First-Year-papers and the Meditations on the Qualifications.

8. The administration and control of the Esoteric School are vested by the O. H. in the Corresponding Secretaries, assisted by a Council appointed by the O. H., to which they may refer any question which they are unwilling to decide on their own responsibility.

9. Pledged Members of more than one year's standing may pass from the Esoteric School into the Esoteric Section, by applying to the Corresponding Secretary of their Division, who will forward the application to the O.H. Members of the O.S.² are, *ipso facto*, in the Esoteric Section.

1. *I. e.*, probationers—members of the probationary degree.—*B.*

2. Occult School. See further—*B.*

No one can enter the Esoteric Section except through the Esoteric School.

ANNIE BESANT,
O. H.

The following may also prove of interest.

The Link, February 1912.

NOTICE.

10. Members would save themselves and me much trouble if they would not "suppose" that changes are made which are not notified. The Degrees in the E. S. remain exactly as they were; the personal tie made by the old-new Pledge does not affect the Degrees. Letters every six months from members of Degrees II and III should be sent as before. Members of the Pythagorean Discipline, unless they wish otherwise, will pass to the Jnâna Mârga; those of the Christian Gnostic or devotional to the Bhakti Mârga; the Râja Yoga and General will choose which of the three Paths they prefer. The papers will be sent out, when I am less driven by work that cannot be delayed. The revised *Order of Hearers*, with the Karma or Action Discipline, should be in the hands of every Hearer and *every pledged Member*. An edition for India is in the press.

OFFICERS OF THE E.S.

Duties of Corresponding Secretaries.

11. Only the Corresponding Secretaries have power to admit Candidates to the Order of Hearers (Shrâvakas), and to the Esoteric School, issuing cards of membership to the latter. They only can present to the Outer Head applicants for admission to the Esoteric Section, who receive their certificates from her directly. The Corresponding Secretaries, and Agents appointed by them, initiate Shrâvakas into the Esoteric School, and they should, where it is not really impossible, perform this ceremony themselves. They administer their own Provinces, but may not alter or vary the conditions of Admission, nor the Rules, which remain in the power of the O. H. only. They appoint Wardens of the first Degree Lodges, and Sub-Wardens, who must all be members of the Esoteric Section.

Notice.

12. All Indian members of the First Degree shall, for a time, take up for meditation *The Voice of The Silence* instead of the Upanishats, as for many years they have been using these, and an occasional change is useful¹. They will begin on April 1st, 1912, taking one sentence each morning. A 'sentence' is from full stop to full stop.

1. Also expedient, since the Upanishats might serve as ... antidote, [—B.].

'A Choice.'

13. After 1st May, 1912, no pledged members of over twelve months standing in the E.S. will be admissible to the Esoteric Section. Time enough will then have been given for all to make up their minds.

O.H.

The Link. November 1911.

14. I have been asked why members of the Mystic School should not pass into the Esoteric Section. They can do so on taking the pledge ; the Mystic School has no pledge of obedience, so could not be incorporated bodily into the Section; but it has a pledge of such far reaching import that those who have taken it could not fall back into the First Degree; so I left them as they are, a small body of very spiritually-minded people, following a somewhat lonely and independent path ; the Mystic, in the narrower technical sense of the word, is ever a solitary and a contemplative.

O. H.



CHAPTER XVI.

A Few Remarks on Jewel No. 7. How Annie Besant pirated the Theosophical Society.

Para 1. The simile of the beaten, winding track and the short uphill cut is one of Annie Besant's perennial stage-properties. You will find it in *In the Outer Court*, Lecture I, dating from the XIXth Century. In those prosaic days, the beaten, winding track meant ordinary, progressive worldly life, and the steep, short cut meant the Path of Discipleship with its standard qualifications (*viveka, vairāgya*, etc.) Now the Path of Discipleship with its standard Qualifications is the 'beaten, winding track,' while the steep, short cut, requiring "strenuous effort," is...blind, unquestioning obedience to Mrs. Annie Besant, under the urgent and most plausible pretext of canvassing the worldly reputation of a Saviour (Christ, Mehdi, Bodhisattva & Co.,) for her late ward Krishnamurti or whomsoever else she may decide upon. The previous "short cut" with its arduous Qualifications is left winding tamely round the hill, while she and her "loyal band" are wasted up on the electric lift of the "special set" of Qualifications described on pages 23-25, above.

For what Mrs. Besant here describes as a steep ascent by "more strenuous effort" has been attractively advertised, above, by her accredited fellow-initiates ... and touts as the one safe and sure path along which she and the Masters behind her will *lift us* easily over all obstacles if we submit to her. The only way of introducing order into this mental chaos lies in saying that Annie Besant first deserted the winding, beaten road (of Socialism, Rationalism, Neo-Malthusianism and what not) for the arduous track pointed out by H.P.B.; and that she has now deserted that arduous, (somewhat) winding track for the electric power-lift of blind subservient devotion to the (astral) Lord Maitreya. Remember how the Holy Doctor Van Hook warns us that what Mrs. Besant here describes as the "beaten, winding track" will be full of obstacles (therefore assuredly 'arduous') for us.

Is it I and you, friend Reader, that have been astrally turned topsy-turvy-wise¹, or is it Mrs. Annie Besant?

Or is it that she, with the Supreme Director's supreme magic, has in a single (midsummer) night trepanned her lift-shaft through to the very mountain-top for comfortably hoisting up her loyal hosts, piling up all the

1. We have been often warned that the Astral Plane turns things upside down. Why not minds also?

excavated rubbish, for (her) convenience, on the Path which we are treading, to make us poor esoteric students stumble in the dark ?

A "parting of the ways," indeed !

Para. 2. "In forty years or fifty,
Or ten, or...God knows when..."

These wonderful telescopic "announcements" of the Coming of Christ are just like the express rushing full-speed at you...on the cinematograph screen. First it is a mile off, a mere speck with a white puff waving over it. But it grows, and grows, and grows, looming larger and larger, faster and faster, until (when you are all but "ground to powder") it vanishes, hey presto, from the screen (it never was more than ten yards from your nose anyway, or perhaps twenty if you're further down the room) and the operator clips in the popular "Hunted Thief" film in its stead. All on the screen, you know—nowhere else.

Mrs. Besant's own answers to perplexed esoteric blinkerdom at this stage are quite refreshing :

The Link. November 1911. (p. 179.)

I have been asked why at first, with regard to the coming of the Supreme Teacher, I spoke of forty or fifty years, and now of from ten to fifteen. "*Within* forty or fifty years" was my first

statement, and I was purposely thus vague. For some time, I only knew that the great event was approaching, and gradually the indications became more precise. Even now, I only say "probably," "about," for the simple reason that I do not know the exact date. I presume that the Lord Maitreya will choose the time which He considers to be the most appropriate, and I feel no curiosity about it, but a contented confidence in His Judgement, and an earnest desire to do all in my power to help in bringing about the necessary conditions as soon as possible.

O. H.

The Link. February 1912. (p. 158).

Q. 45. H.P.B. said that no Master of the Wisdom would appear in Europe or America after the end of the 19th Century ; how can this be reconciled with the coming of the Lord Maitreya ? F. N.

Ans.—It cannot. At that time apparently *no one*, outside the circle of Masters, *knew anything about the coming of the Lord Maitreya*. H. P. B. was evidently thinking of the general rule, that a Messenger comes in the last quarter of each century.¹

1. And yet this wonderful lady actually used H.P.B's statement as a corroboration of her prophecy—anything to win over adherents! That was before the discovery of Krishnamurti by Leadbeater.—B.

The Link. February 1911. (p. 223).

The Coming Teacher.

Many requests reach me, asking for my opinion on various details connected with the immediate future and the coming of the Great Teacher. It would be most unwise for me to answer these by giving a number of particulars on these subjects. Cannot members be grateful for being told so much, without continually asking for more?

O. H.

What do you, Friend Reader, think of it?

Supposing good Krishnamurti proves too continuously dull¹ and his Yankee competitor Orion (a spirited chap with a musical turn) not tractable enough, and the remaining understudies (one Calicut Brahmin boy taken over in 1914 among the rest) somehow do not come up to scratch, do you not see Mrs. Besant gravely declaring, some four years hence:—

1. As a sign of queer possibilities ahead, see *The Herald of the Star* for May, 1914, p. 258, where the Holy Brother Arundale puts the Blessed Krishnamurti a really pathetic question (I do believe Arundale will break the spell some day) as to how a comfort-loving, motor-driven Christ (those boys are like cats in a boudoir) may be brought home to the very poor. The Blessed One prudently describes it as "A question which I shall ask my readers to answer." Was the Lord Maitreya busy hoeing potatoes (a new consignment from Holy Erin) in His Himalayan Garden ???

The Kink, Hatter part of Midsummer March, 1918.

NOTICE TO E.S. MEMBERS.

The Lord Maitreya has finally decided not to come forth on this particular occasion. Let us bow to the Wisdom of the Lord. To the incalculable, unfathomable and unforeseeable wickedness of Mr. F. T. Brooks and other instruments of the Dark Powers is it due, that the suffering world is deprived of the Blessing of our Lord's Presence among men. The terrible karma of this black deed shall follow those responsible for it, and blast their happiness for ages.

The Powers of Evil in this *Kaliyuga* of the fifth Race have proved too strong for the Blessed Hierarchy to carry forth its Work of Mercy into the outer world of men. For us who serve Them in the night of waiting as in the Dawn of Hope (alas! withdrawn), the next appointment is in the Holy Land of California where, under secluded conditions to be especially provided by an enlightened Government, the happiest results may be expected.

Those loyal to the O.H. and to her appointed successor—our beloved Brother and Fellow-Initiate Selene (C. Jinarajadasa) — may confidently look forward to being reborn in the Blessed Colony. In the sacred blood of the Blessed Manu, flowing majestically through their veins, shall they

find the meet reward of their steadfastness in this day of gloom.

The sole remaining instrument of the White Brotherhood in a wicked world is the now widespread Order of the Star in the East, which, as was clearly foretold by me, will continue, as the **Ceremonial Cult of Expectation**, until such time as Our Lord deigns to come forth in connection with the *true* beginning (postponed for yet a while) of the more spiritual Sixth Sub-Race. Of this Great World-Religion our beloved Brother and Fellow-Initiate Fides (G.S. Arundale) remains the Outer Hierophant, officiating in the name of HIM of Whom the world is not yet worthy.

The Lord's Blessing waits brooding within the walls of His Lofty Temple (potato) Garden on Great Himala's southern slope. None knows when the world will call It forth.

Meanwhile let us . . . be born again.

O. H.

NOTE. Many hitherto loyal members have begun to criticise the O. H. for having rashly prophesied the Lord's Advent, and thus brought confusion to many. This shows how lamentably far the corroding, prejudice-creating influence of the Ruling Dark Powers has penetrated. For it is an incontrovertible fact that the O. H. has at no time definitely stated *when the*

Lord would actually come. Even when glad expectation was at its height, she always consistently maintained that the Lord alone knew, and would act according to His Wisdom. Those who are still incredulous may refer to the *Link* for November, 1911, p.179. But justice is hardly to be expected from any into whose minds the satanic critical spirit of this evil Fifth-Race-world finds entrance, be it through the smallest unguarded chink.

The Enemy is prowling round the sheepfold. Be wary, followers of the Lord, lest you let him in unawares, and he devour your faith.

The diabolical nature of the Fifth-Race Spirit is evidenced by the ascription of saintliness (by many Scotsmen) to one (George MacDonald) who could write :

"To the true mind, every doubt is a door."

From such perverse sectarian beliefs may we of the Sixth Race be ever free !

O. H.

While going to Press.

I gather from the Correspondence-columns of *The Hindu*, June 30th, 1914, that *Old Moore's Almanac*, edited in London by "Sepharial" (a pseudonym of the well-known Theosophist of yore, W. Gorn Old),—

Quotes, for the information of the world at large, the following sentence from a recent communication of Mrs. Besant to her occult, mystic and esoteric *chelas* and disciples : " *Owing to the great prejudice which enemies have created against Alcyone, it may be found necessary for the Christ to find another vehicle who is now being trained in Paris.*" Page 177, Old Moore's Monthly Messenger, June 1914.

This refers presumably to the Calicut boy mentioned higher up (p. 219) since he was taken away to Paris, last February, by one of Mr. Leadbeater's secretaries.

Para. 3. Nothing new.

Para. 4. " **For the remainder of this life** " is italicised by Mrs. Besant herself. A revolution indeed ! The Eastern (or Esoteric) School pledge was cancellable at any time by the return of one's papers, which did not affect one's status in the T. S. There would then remain only the promise (not a solemn pledge) of privacy, which no one—as the School *then* was—could possibly deem it his duty to break. There was nothing demoralising in the printed '*Instructions*,' nor was there anything of value even distantly approaching *Light on the Path*, of which any worthy outsider might consider himself deprived. So the pledge

was merely (as regards externals) a matter of agreement, lasting just as long as one chose to accept instructions from the Head of that particular School. As for the *spiritual* clauses—loyalty to one's Higher Self, service of Humanity and so on, of which the cast-off remnant will be found in Jewel No. 8—they would of course exercise a permanent influence for uplift, whether in the School or out of it, on whoever had once earnestly subscribed them. Externally 'leaving the School,' and going back on such *spiritual* resolves, are **two entirely separate propositions**. In the service of publishing this book, for instance, the writer feels more loyal than ever to the impersonal pledge he took in 1899. The substance of this pledge will be found in clauses (a), (b), (c) and (g) of the 'School' pledge quoted in the next chapter (XVII). The remaining clauses (d) (e) (f) are neo-theosophic 'bunkum.'

Now Mrs. Besant has, without the least previous warning, substituted for this spiritual pledge¹ and gentlemanly promise a lifelong

1. Of course she will say that the Pledge to the Higher Self is still there, and that all her followers must take it *first*, as none enters her Section save through the Esoteric School. I say that Pledge has been relegated to the outer Verandah instead of guarding the Inner Shrine, where its place has been taken by a pledge of blind complaisance to an outer person, which practically cancels it.

vow of personal obedience to herself, with specific application to a 'Coming Christ Campaign' which she herself acknowledges (p. 218, above) was quite unknown, save *perhaps* among the Masters, in the days of H. P. B. And this change she effects in an underhand way, first binding to herself a special group (of which the special pledge¹ is not even suspected by the rest—Occult School, 'O.S.');

then canvassing by means of these, and putting power in their hands until the rest are either hoodwinked or paralysed (as I myself was, until recently, by the fear of speaking out and breaking promises); and finally springing this whole pronunciamento upon a bewildered Society quite unable even to organise discussion when all its means—money, propaganda organs, offices etc.,—are in *her* hands. Never were a lot of blameless folk so blackly betrayed as the T. S. was by Mrs. Annie Besant. Never was there a more sacred duty than to expose her and the likes of her.

Anyhow Mrs. Besant's new pledge has no connection whatever with H.P.B.'s old pledge which not only was temporary in relation to her, but contained admirably clear conditioning clauses—*saving* clauses, truly—strictly

1. Admitting them "*ipso facto*" to the Esoteric Section. See Para 9. May also be inferred from Para. 14. Paras are in previous Chapter ; comments, below.

subordinating the "orders given through the Head" to the dictates of one's conscience and the Loyalty due to one's Higher Self. If anyone has broken H.P. Blavatsky's pledge, it is Annie Besant first and foremost, and her less and more unthinking followers next. Refer to *The Theosophical Society and its Esoteric Bogeydom*, pp. 39-42, where both pledges are given in full. The absolutely *essential* difference between a temporary pledge and a lifelong vow had escaped me at the time, as I had not *The Link*, with Mrs. Besant's illuminating Comments, at my disposal. [All thanks to Mr. G. Narayanaiah, who does not object to joining me on the (neo-theosophic) grid.] As for the use of the word '*essential*', in the paragraph under review, it is on a par with the rest of that illustrious lady's strange genius¹.'

* * * * *

"To the full" is, as the previous main clause referred to, italicised by Mrs Besant herself. Its meaning may best be illustrated by a further extract, of the startling nature of which my readers may judge for themselves (Italics mine) :

1. It implies that blind obedience to her is, to her mind, the 'one *essential* thing,' whereas allegiance to the Higher Self, solemnly invoked, is *unessential* !

The Link, August 1911, pp. 63-64.

[A PORTENTOUS UTTERANCE OF
ANNIE BESANT IN 1909.]

1. People sometimes say : "What would you do if a Master told you to do something that you thought was wrong?" H.P.B. once asked me that. The answer, of course, is that *it would be impossible for a Master to do such a thing*. They might as well say : "How would you fit a triangle into a square, without changing the shape of either?" It is impossible. Absolute trust and utter confidence exist in the disciple for his Master, and conviction that goes through and through every fibre of one's being that in Wisdom, Purity and Greatness of every kind He utterly transcends oneself. There is *no possibility of challenging anything He says*; one's whole nature cries out in glad assent to His bidding, and *yet there is the most utter freedom in thinking one's own thought*.

2. There are Those who are above the Masters; but in the whole of these grades of Initiates there is always one Will, and the moment a Higher Being gives a hint, the whole nature of the lower being immediately springs forward to carry it out. If a Higher One said : "So-and-so ought to be done," no Master would dream of challenging it. Those who know the Law and express it, are taken as an expression of the Law. The *whole of the Masters bend all their energies*

into the channel that has been pointed out, and utilise therein all Their powers and knowledge. So with us who are disciples; every power of mind and brain is turned to do what HE says : the whole nature answers, no question ever arises. *The difficulties you have here never come to us*, because we have recognised the reality of spiritual greatness.

3. If any one of you can *feel that* towards any *disciple*, who may be your immediate link with the Master, then **follow him or her at all hazards**. You will sense the higher truth, even if you cannot work it out down here.

4. From the outer standpoint it would be called blind credulity; it is really the command of the Spirit to the mind, and the mind yields the inner assent, as answer to the highest in us. If you cannot feel that, then follow your conscience at all hazards, wherever it leads you and *against whomsoever it leads you*. If your eyes are open and you can see the sunlight, you do not need the farthing-taper ; if your eyes are blind, and you cannot see the sunlight, do not blow out your farthing-taper. *I can affect your mental body directly*, but you should try to make a link between your mental body and the brain; try to *think things out for yourself*.

NOTE ON THE ABOVE.

This crucial extract from an **Address at a General Meeting of the E.S.T. in London**, by the O.H. (Annie

Besant) in 1909, would itself deserve a thorough Commentary. A few remarks will have to suffice, here:

Para 1. If a 'Master' told *me* to do something that *I thought* was wrong¹, I would thereby *know* him to be no Master, and would straightway send him packing. That would be practising *viveka* and clearing the way for closer communion with something more genuine. No Master would ever wish me to go against my conscience, even were it of the 'farthing-taper' order. Understand by this *objection to Mr. Leadbeater's queer dealings with boys*; and be as disgusted as you care to be. For *that* is what Mrs. Besant really means by 'having a farthing-taper conscience.' Give up such 'Puritanical prudishness,' and she will liken you to the Sun, which shines on good *and* bad alike.

How "no possibility of challenging anything He says" and "the most utter freedom in thinking one's own thought" can be reconciled, is a (neo-theosophic) mystery. Add the bracket, (neo-theosophic), before both 'freedom' and 'thought' and the mist will perhaps begin to clear.

Para. 2. If a 'higher One' (by definition or.....is it *assumption*?) said : "That treacherous devil Brooks

1. In the old days, it was clearly taught that evil beings were allowed to take (on the Astral Plane) the Master's shape, and to tempt the disciple by suggesting something wrong—the real Master standing by, unseen, not interfering. So the disciple had to practise *viveka* (discrimination) even as to what appeared to come from the Master. Mrs. Besant has been (by offers of Spiritual Supremacy which *she* apparently could not resist) inveigled clean out of sight *her own previous track*.

ought to be sent to Kingdom Come¹," it would of course be (neo-theosophically) right to despatch the abovesaid devil by any safe means, seeing that it is not possible to bring the Madras Courts to see guilt and pass sentence *from the standpoint of the (neo-theosophic) Hierarchy*. There is unfortunately no prospect of the Holy Inquisition being restored on Annie Besant's behalf in this evil, reason-ridden age. Oh ! for the Californian Paradise ! !

"The *whole of the Masters*" is 'Prussian Army' bunkum. Mrs. Besant herself used to explain to us that there were even *Masters* who objected to having any personal contact with H.P.B. because some of her characteristics (or was it—vibrations ?) obfuscated Them. But now, even mere 'disciples' have become hide-bound drill-sergeants in Mrs. Besant's Esoteric Prussian Army, and are trying hard for 'recruits' in the outer world—chiefly through educational institutions.

1. When cross-examined (on commission, at Benares) by Annie Besant, Mr. Bhagavan Das stated, on oath, that a highly respectable student (P.N.S.—the son of a very learned and influential legal gentleman in Upper India, whose name I shall willingly communicate to any responsible Government official) had reported to him that he, wishing to join the 'Group,' had been tested with the question : " *Of course* she will never do so: But *if* Mrs. Besant were to ask you to shoot a man would you obey her ?" " This boy had hesitated," says Bhagavan Das " and had been told that he was not yet ready for the Inner Group." See substantial extracts from this cross-examination, quoted further on. To relieve the situation, Mr. Bhagavan Das humorously suggested that it might have been a playful joke.

"The difficulties which NEVER COME to *us* (neo-theosophic disciples)" are precisely the difficulties by facing and fighting which one grows Godwards. Detecting and exposing insidious frauds—whether in the realm of priestcraft or any other—undeceiving oneself and others—is precisely one of these difficulties, or, if you prefer, responsibilities and duties, of the student and lover of mankind. Only pray make a clear distinction between accepted traditions, hallowed by age, and sudden 'South-Sea-Bubbles' such as the one here dealt with. The difference is that between chronic and acute complaints. The former require steady, persistent treatment for centuries; the latter require a treatment as sharp and sudden as the attack itself: not a moment must be wasted, or it may be too late.

Para. 3. Here we have Mrs. Besant touting for herself! "*Or her*" is a beautiful touch. "You will sense the higher truth" means "you will be all right (with ME) on the inner planes, even if you feel quite muddled out here. So please do not mind feeling muddled, so long as you are following ME. The more muddled you feel out here, the better for you on those inner planes (of which I hold the Key) and..... in California six hundred years hence."

N. B.—Mrs. Besant speaks thus openly, in 1909, to the London E. S. meeting because all self-respecting folk have cleared out in 1908, with Mr Mead and others, in protest, not merely against Mr. Leadbeater's reinstatement but against the manner in which it was engineered.

Para 4. "Against *whomsoever* it leads you" is good for *me*, poor devil! I wonder how Mrs. Besant will

like to see her counsel thus worked out in practice ; I also wonder how much 'crushing' I shall take—for that is what her alternative comes to. Her deeming my conscience (and perhaps yours, friend Reader) a 'farthing taper' and her devious devotional-political craze a 'noontide sun' is merely her modest way of putting things. "If your eyes are *blind*, do not put out your farthing taper" is decidedly Irish. Perhaps the glow-worms might like it to read their evening paper by. Such sentences may be put down to 'the Lord's' *direct* inspiration.

Note the last sentence—head *and* tail. Do you want it clearer ? Here goes : "I (and my occult expert helpers) can hypnotise you on the inner planes, and palm off our pet wire-pulled bogeys on you as the very Hierarchy that rules the world. But we can't get the hold we wish to have *on your solid physical brains* unless *you* give *us* a handle by 'thinking things out for yourselves' *i.e.*, deliberately suggestionizing yourselves with My transcendent Greatness and the unique nature of the Opportunity which I am offering you by allowing you to serve ME. Only *begin to do this* for yourselves, and *we will do the rest (for ourselves)* from the other side, *i.e.*, clinch the spell past loosening by any means that we have ever heard of."

I am of course assuming, here, the reality of the 'inner (or rather 'subtler') planes' and offering this explanation for what it may be worth to any who believe in occult things. Others may deem it wholesale lunacy—a verdict to which I have not the least objection.

I hope "to the full" requires no further comment. What I have quoted and said is enough to show that Mrs. Besant does not take it in an academical sense.

* * * * *

"Thou hast not lied unto men, but unto God!"—(whereat Ananias drops down *dead*).

"The opponents [of Annie Besant] are fighting against God."

"They that fall upon that stone shall be broken, and upon whomsoever it shall fall, it will grind him to powder."

Why Mrs Annie Besant attempts to conceal her imprecatational black magic under biblical quotations, may be a mystery. But it is nevertheless a fact that she does so. She never says: "If you stand in my way, I shall occultly murder you," or "My Blessed Master will sit on your stomach and choke you," or "The Lord Maitreya will blast you," or "The Supreme Director of Evolution will squash you like the sorry cosmic bug you are." No, she quotes Holy Bible, and wants us to believe (and probably succeeds in making many of us believe) that it isn't exactly the same thing.

To be more explicit :

Mrs. Annie Besant, in order to catch Christians, tells them that her God is their God, and her Christ is their Christ, and her Masters

and Disciples their Holy Apostles and Saints. But when her holy Liver feels like cursing refractory Theosophists, she automatically puts on Victorian English, Jehovah, Christ, Peter & Co, and quite *forgets to reverse the former proposition*, and to inform all concerned that the Jehovah whom she invokes to crush her foes is simply *her* (and Mr. Leadbeater's) Supreme Director of Evolution, that the Christ who shall grind her adversaries to powder is simply the Loving Lord Maitreya whom she heralds, and that the Apostle who (with Mr. Arundale's 'infinite charity') magically strikes Ananias and Sapphira dead is presumably herself in one of her multitudinous past lives (for her Higher Ego breeds personalities like rabbits, while Mr. Leadbeater's is like the Talipot palm, which flowers once in a blue moon, and dies to all these lower worlds.)

1. While skimming through *Acts*, it just strikes me that Mrs. Besant must have also largely hypnotized herself with Paul's brilliant defence in *Ibid.*, xxiii-xxvii. (Perhaps, after all, she was Paul, and not Peter. God—and Holy Leadbeater—must know; and Fides-Arundale would do very well for Peter, now grown faithful past denying.) But the difficult thing would be to make all the hole-and-corner esoteric wire-pulling which this book discloses fit in with Paul's emphatic (and perhaps true—unless it was . . . a piece of Besantine bluff): "*This thing was not done in a corner.*" (*Acts*, xxvii, 26.) Verily, *Matthew*, xxiv, 4-6, 11, 22-27, 36, squares Mrs. Besant far better than *Acts*. Please do not fail to look up *Matthew* too.

I forgot to mention that the biblical reference, here, is to *Acts*, v, 1-11, which every reader either knows, or will peruse.

Meanwhile one thing is certain—that she has for some years past been using Ananias as a bogey to indirectly terrify E. S. members into blind submission to *herself*. She dangles their Higher Selves and all the rest of the original Theosophic Ideal before them as a sort of decoy to start with, and then *gradually* herds them round into *her* fold. I myself heard her trot out good old Ananias more than once, without at all realising, in my then half-bemused condition, what she was driving at. I took it all in the sense of unreserved surrender to the Higher Self—the God within—and to the Ideal Master typifying perfect embodied Communion with That One.¹ I never dreamt that she was gradually substituting *herself* for That in heart-whole loyalty to which I am now fighting her. How my eyes were gradually forced open will be (D. V.) described in Volume IV of this series, where the personal narrative of Volume I (*The T.S. & its E.B.*) will be resumed.

* * * * *

1. I took it that Ananias 'dropping down dead' typified the 'fall' which awaits even "great Ones" on "the very threshold of Divinity" if they are not absolutely thorough—*i. e.*, *sincere*, through and through. Of course the 'dead' shall rise again. See *Light on the Path*. *Gita* says the same thing (vi, 87-45).

THE NEW PLEDGE.

Para. 5. [a] H. P. B.'s old pledge—and the later, impersonal one I took in 1899 as well—binds one to "support before the world the Theosophical *Movement*," *i.e.*, to foster the growth of the Theosophic Spirit (of Truth, understanding, sympathy, co-operation) in the modern world by any ways and means within one's reach. This was really catholic.

Mrs. Besant's new pledge is, on the contrary, strictly sectarian. It binds one to blindly support the particular *Society*, yclept 'Theosophical,' of which *she* is the exoteric President and esoteric Autocrat, even if that Society be forcibly warped by her as means to ends quite other than Theosophical.

[b] H. P. B.'s earlier pledge¹ has: "orders given *through* the Head of the School"—"by the Masters" being clearly understood.

This was objectionable in more ways than one, though incomparably less so than Annie Besant's "orders of the Head," which leaves no room for saving doubt or testing argument. Had H. P. B. suggested anything trivial,

1. The reader should always bear in mind that the clause of personal obedience was altogether dropped by H. P. B. herself in her last and best years, when the 'occult phenomena' craze had, thanks to the S. P. R., been knocked on the head to make room for the Teacher in her.

nonsensical or objectionable, I would have had mental room to argue : " Oh, that is merely one of the old lady's whimsies, *not* an order of the Masters *through* her." On my cheerfully answering " Bunkum!" or something equivalent, she would have winked back and said, " Well done, my boy—I just said that to test you "—Not, mind you, that this might not signify very objectionable evasion ; but it remains a fact that H. P. B. *never cared to use* her opportunities of wire-pulling individual puppets as Mrs. Besant has been systematically doing for the last six years. Whatever questionable thing H. P. B. might say or do or be on the surface, there was renunciation at bottom. Even Dr. Nanjunda Rao, who closely watched the Indian centre of the Movement for years, and is convinced of her having *faked* both Mahâtmâs and phenomena, finds himself compelled to admit that she was a genuine mystic at bottom, only with objectionable *kârmic* rubbish burning rather smokily on top¹.

" In all that concerns my relation to the Theosophical *Movement*." Note the complete inversion. Obedience to Annie Besant is to be, not with regard to T. S. and E. S. affairs merely, but with regard to the *Movement*, *i.e.*, our whole relation to the outer world. H. P. B.

1. See my analysis of another important ' mixed mystic ' in *T. S. & E. B.*, Chapters xiv, xv, xviii, xix, xxi.

wanted us to support the general Movement and obey her as regards the particular Society. Mrs. Besant wants us to support the particular Society only, and to obey her with regard to the whole Movement (the Society of course included). Mrs. Besant wants to control us as tools of her world-wide ambition. She leaves us no freedom to work for Theosophical Ideals¹ apart from her. Whoever does so is a *rival*—an enemy of “God Herself.”

[c] ‘*The Coming Christ*’ is reserved for the next volume. “On the lines *she* shall lay down” precludes one’s following one’s own intuition in the matter.

[d] Again “the Society” substituted for “the Movement.” Time, money, support *freely* given to any other society or person,—however Theosophic in the true sense²—are stolen from Mrs. Annie Besant, and constitute a breach of loyalty. But it goes without saying that help given elsewhere as a *bribe* to win over adherents or smoothe the way for Mrs. Besant’s schemes, is on the contrary the acme of loyalty—hence the energy at present put forth in political, educational and other strictly extra-theosophical concerns. The moment I refused to take the new pledge and left the

1. Whereby I *always* mean working for truth, understanding, sympathy, cooperation.

2. *I.e.*, working for Enlightenment and Solidarity.

E.S. (even while still a member of the T.S.) every 'loyal' E.S. member cut me dead, or even put obstacles in the way of my (strictly Theosophical) public work—save one or two who, knowing me for a soft chap, had illusions and hoped to win me over. Whoever behaved decently from any other motive was disloyal, misusing elsewhere, and thus reprehensibly embezzling, the support ("what support *I can*") sworn by him to Mrs. Besant's schemes alone. Such friends (there were some) ought in all conscience to have dropped down dead. Why they forgot to do so is more than I can say.

In short, Annie Besant has blocked up every chink, fastened down every knot, and turned the E.S.—and through it the T.S.—into a narrow, hide-bound sect.

* * * * *

Para. 6. Nothing to say. Some details of organisation are mentioned further on.

Para. 7. A very doubtful sop to old-fashioned Theosophists (like myself!), to be followed by a curt 'ultimatum' six months later (para 13.) She calmly jettisons those who will not dance to her tune, and then adds insult to injury by making their derelict "school" an antechamber through which her 'loyal' new recruits (from the Central Hindu College and elsewhere) come tramping in

(para 9,) and of which every group must of course be controlled by one of her pledged creatures (para.11, last line.) Self-respecting old members can neither manage their own groups, nor can they postpone conversion beyond a certain date. If they let May 1st, 1912, slip by while thinking it over, they will never, *never* enter in (save perhaps through the gate of Death) and will have to remain *obediently* moping there while Mrs.. Besant's loyal new battalions (enrolled by Arundale & Co.) march through and mock them as they pass :—"See !—there are X*** and X*** and X*** they had no intuition, poor chaps, and could not recognise the Lord's Messenger, (or would not pretend to). They rejected the Lord's gracious proffer ; they would not take the pledge in time and swear life-long service to our Chief with the blindness of true insight. Though all the world may join us, *they* shall not enter in--no, even though they repent and worship *us*, begging on their kness. Has not our gracious Leader said so, and is not her very curse a wasted zephyr-blessing from the Lord of Love? No, they must ever remain there on show, those disloyal ones--an object-lesson truly—until perhaps the Lord Himself, in His coming day of triumph, release them and hand them over to us as *our* servants in His Work. They had nine whole months to think it over, just fancy, and still they hesitated, the craven ones, because they had,

by foolish reasoning, blinded their intuition, or perhaps because they were afraid the world might mock them. Come along, Brethren of the Star ! Let us leave them to their vain regrets and enter in to where our Blessed Leader waits to usher us into the Presence of the Lord."

The only other alternative—in Mrs. Besant's mind—is that they shall slink away and hang themselves like Judas. Do not laugh—tho' I may do so now. He who writes this occasionally writes strongly because he has battled with evil collective suggestion and felt the crushing strength of it. I can certify that she made open references—both at E. S. meetings and in one of her editorials or speeches which I read, but have no time to search for now—as to the sorry plight of those who went against her. Babu Upendranath Basu and others *were* more or less crippled since their rebellion in 1907.

* * * *

"The Mystic School" was one of the two Inner Groups ¹—the other being the Occult School ('O. S.')—beyond the II^d Degree, inaugurated by her in 1906, as esoteric starting-point of her campaign for gathering the blind supporters of herself and Leadbeater into a solid phalanx around her, and for gradually excreting incompatibles,

1. Already mentioned in *T. S. & E. B.*, p. 60.

whom she dubbed 'Mystics,' from the very 'Heart' of the T. S.¹. Remember that some of these were actually 'arhats,' and higher,

1. A. B. PLOTS THE CAPTURE OF THE T. S. WITH C. W. L. (*resigned*). Extract from C. W. L.'s letter to Annie Besant, dated Harrogate, England, 17th May, 1906 (Exhibit M. in the Madras High Court Case.)

".....I met Martyn in Rome, and told him of this accusation. Martyn seemed to feel a little difficulty with regard to the circulation of the last Eastern School notice. He asked whether it would not be wiser to send it only to those whom you might choose for the Inner School, as if it were sent to members obviously unfit for admission, it could only arouse in them a sense of jealousy and wounded pride. He instanced such old members as.....and....., both good people in their way, yet always involved in quarrels with others, so that to admit them would be to foredoom the experiment to failure.....is another case in point. He thought that it would make the work much easier *if no one knew of the existence of the Inner School except those whom you chose as eligible for it.* Considering the condition of affairs in Australia there does seem reason in this ; and Martyn is so eminently a man of common-sense that I always feel disposed to allow great weight to any suggestion which he ventures to make. His earnest desire was that you should yourself personally select members for the Inner School when you visit Australia. Would it be possible to allow the majority of Australian members to wait till then ? Martyn himself and John are, I should think, fully worthy of immediate admission, and I think that I should feel sure of three others in Australia, but hardly more than that....."

Martyn is an Australian 'faithful' whose title to admission seems largely to be that..... " he had already received a letter from Dennis [referring to the invidious accusations brought by officials of the American Section against Leadbeater].....but had simply put the letter in his pocket and kept silence."

too¹; and try and sense (tho' you may not actually fathom) the triple-bottomed sarcasm in her obituary notice of the 'Mystic School' (para 14.) I never joined either of these, so can say little; but reference to paras 9 and 14, below, will show that the Occult School ('O. S.') took the pledge of personal obedience to Annie

The whole of the above extract shows that Mrs. Besant and Mr. Leadbeater were, ever since the vexatious accusations of 1906, conspiring to form *a secret league of blind supporters*, and to give it, occultly, power over the rest. Mrs. Besant proceeded in her usual (Esoteric) official way, announcing the formation of the new Inner Degrees to all Degree Members, trusting to her discretionary power to admit whom she liked to the Occult School and shut out whom she didn't, while shelving the 'Mystics' out of the way.

This extract, which I had not previously noticed as it deserves, furnishes grounds for considerably modifying my estimate of Mr. Leadbeater's character given on p. 7, above.

Further, in *the same* letter, Leadbeater says :

"Technically, my resignation from the Theosophical Society removes me from the Eastern School also, so that I ought not to speak at or even attend any Eastern School meetings. Of course if some of the same people, meeting not as an Eastern School group, but merely as friends, should invite me to meet them and should ask me questions, I know of no reason why in that unofficial capacity I should not reply to them."

Thus is this unfortunate T. S. secretly *ruled* in collusion even with those whom it 'forces to resign.' This very much strengthens my arguments against such a state of affairs in Vol. I (*T. S. & E. B.*)

1. See *T. S. & E. B.*, Chapters xiv, xviii, xix.

Besant about five years before she ventured to spring the selfsame pledge upon the School as a whole, blasting and withering whatever would not yield. She cautiously felt her way from the moment she made up her mind to save Leadbeater and rise to power (or fall) with his help and that of his initiated 'subjects;' gathered into the O. S. those who were willing to serve her blindly and without scruples (Jinarajadasa, Arundale, Van Hook and many lesser folk); corrupted through them the rest of the T. S.—whatever did not secede—barring a few bemused dreamers like Bhagavan Das and myself (perhaps spiritually protected); and then, when success was practically assured, stretched tight her new pledge across the causeway and planted herself on the other side with a revolver (of 'lost opportunity,' 'æonian failure,' 'being ground to powder,' 'Will of the Hierarchy' &c.) in each hand and a polite, but firm, "Stand and deliver, or"

* * * * *

Some of the details are positively sickening.

Sometime during the summer of 1911—probably July—the Indian E. S. Corresponding Secretaries (Bhagavan Das with M. D. Panday for Assistant in Benares, and G. Narayananah at Adyar for the South) received from Mrs. Besant who was in England, without further

instructions, leaflets containing the new pledge and her monitory and minatory comments ("A Choice," above,) These were duly sent round to the Indian E. S. Degree Members, numbering over 600--more than 400 in the Madras Presidency alone, and 200 or so in the North and West. This, besides publication in *The Link*.

On her return, in October, a two-days' E. S. 'Convention' for Southern India was held at Adyar, with special meetings announced, to which only new-pledged members would be admitted. Well, *they all jumped in*. They came up from the Station in batches, just before the first meeting—Mr. Narayananah was quite rushed—snatched at pledge-forms over each other's shoulders and signed without looking at the thing. Of course they had it all before in print. But will you believe me when I tell you that practically not one per cent of those Indian members had given a serious thought to Mrs. Besant's tremendous strictures : "*For the remainder of this life*"—"None...unless...carry it out to the full ;" "not...with a mental reservation of any kind." "... lied... unto God" Still less had any of them picked up a Bible and read the story of Ananias. No, they just jumped in *without thinking*, as they had all along been deliberately *told to do*. This is the most damnable feature of this world-wide movement of collective fascination :

Jinarajadasa and others had been at it for years, describing the blissful lot of who would blindly follow her, and the pitiable lot of who would not. Leadbeater, in private meetings of the period now dealt with, spurred the laggards on, actually saying with tremendous emphasis : " You *must* have enough intuition to see your opportunity and *just do as you are told.*" (Jewel No. 1 says quite as much); the very publication and circulation of the pledge by her, under the circumstances, implies a pointed (or is it 'hooked ?') " Please *do* take it—unless you prefer to consider me a sacrilegious fraud." And at the same time she writes ("A Choice," para 4) " No one will take it *save of his own free will*, etc. . ." And those deliberate *bhallâkshas*¹ do not see that *they have no free will to differ from Mrs. Annie Besant* UNLESS they first reject her as a false teacher. And the moment they thus reject her, they, knowing her appalling social power and her world-wide schemes, must recognise her as such a dangerous impostor that, unless they be something less than gentlemen and decent citizens, they must at once join me in helping to expose her. " A choice, indeed !"

So, none having the courage to pillory the Sainted Lady as an execrable witch in their own minds, they all jumped in—some 400 of

1. Short-sighted ones—occurs in *Chhandogya Upanishad*.

them, many of whom signed the pledge on that very occasion—some of them perhaps hoping that the Lord Maitreya Himself would address the meeting (in His own native Irish?)

This, and more or less similar results in England and America—for who dare tell himself or herself that the venerable President of the T.S. is one of the most arrant impostors in History? (and, mind you, there is no other alternative: *she* has left room for none)—enabled Mrs. Besant to ingenuously feign “glad surprise” at the result :

The Link,—November, 1911.

The result of the opportunity offered to the members of the E. S. to draw more closely round the centre and nearer to each other has been rather surprising. I expected a minority, even a small one, to embrace the opportunity; instead of that, a very large majority have joyously enrolled themselves in the Esoteric Section. Under these circumstances, I withdraw the request to the older members of the School to return the papers belonging to the higher steps, and leave these papers in their possession. The fourth volume of the *LINK* will also be completed for them, *i. e.*, this and the February issue will be sent to them. From May, 1912, onwards, the *LINK* will go only to members of the Section.

It is difficult to conceive a less straightforward way of saying to the laggards "See what fools you are. It is useless to resist me. Just come in and play my game, or pave the way for it by your complaisance, and you will save yourselves much trouble in this life, not to speak of California." Of course she wants them *all*, caring little whether they are in earnest or not. She knows that one who has taken that pledge, and is *known* by his fellows to have taken it, will be either an active tool (if he cares to 'get along') or a helpless on-looker if he repents. Does the British Government in India know how many of its responsible officials, and which, have thus sworn to Mrs. Besant a fealty which either is a sacrilegious farce, or secretly releases them from all temporal allegiance? (See Chapter XX).

* * * * *

At the Convention of 1911, comparatively few from Northern India¹ had yet jumped in and Babu Bhagavan Das, the leading Indian figure (since the excretion of the Gupta Group²) unexpectedly³ demurred on grounds

1. The preceding passage refers to Southern India. Remember that Benares is 1600 miles from Madras.

2. T.S. & E.B., Chaps xx, xxi. Practically the 'Mystic School.'

3. She never expected that any man with whom she had closely associated would withstand her when she started playing her charm. Babu Bhagavan Das cannot be too highly praised

of principle—creating a dangerous (for her schemes) situation, as others, knowing him to have held back, might think of taking time to consider. Now this is *the* one thing Mrs. Besant fears most (pp. 26, 43, 58-59, above). Something sensational simply *had* to happen, to push them all over the edge ; and 'happen' it did. This was the famous Apocalyptic Seance, at which the Lord Maitreya Himself "was there, embodying Himself in His Chosen [Krishnamurti]" (T.S. & E.B., Append., pp. xviii-xxii.) It came 'pat', just when Mrs. Besant needed it most, to set all impressionable imaginations in a ferment. Now Mrs. Besant had announced two meetings strictly *reserved* to the new obedience-pledged Section, giving to the laggards just as much attention as was required to goad them on. She of course knew that the (hitherto) laggards were now all agog : "What will she say ? What will happen ?? Perhaps the Lord Himself will appear and say something. . . . Has He not already made His Presence felt at an almost open meeting ? How can we bear the suspense ? . . . Ah, let us take the pledge

for what, under the circumstances, (and I know how literally heart-rending they were) falls little short of moral heroism. My unsparing criticism of his earlier period gives me the right to say this with something akin to authority. I can safely say that Babu Bhagavan Das's resistance forms a landmark of failure in Mrs. Besant's career of suggestion. See his sworn statements quoted below, and in Appendix I.

and join anyhow, so that we be not left out of it." But Babu Bhagavan Das quietly held to his determination and *would not sign* the pledge. That was bad. If others saw him (her intimate for years) keeping out of it, they might want to 'pause and consider,' and the opportunity would be lost, as she would not have an occasion of corralling them all together at Benares for another two years.¹ So she went straight to "Dear Bhagavan Das" *who had not taken the pledge of obedience*, and herself pinned the rose-coloured ribbon-badge of the Pledged Section on his coat, saying, "That is the colour of the Highest Grade," and personally urging him to attend those special meetings reserved by **her own order for those who had loyally pledged themselves** to obey her, as he *had not*. The courteous gentleman that he is, partly to oblige her 'for the sake of old times,' partly also out of curiosity, not seeing through her little game, unfortunately did attend one meeting²--thus giving everybody to suppose that he was 'in it,' whereas he *was not*, having consistently refused to take her pledge. Thus does this

1. The next Convention would be at Adyar, and would leave Upper India largely unaffected.

2. Mr. Narayananah who was at the door, passing the members in, saw Bhagavan Das hanging back awkwardly, as though unwilling. Being asked whether he was coming in, he replied. "No, I have not taken the pledge." Then Mrs. Besant came up and *led him in herself*.

wonderful lady break *her own rules* whenever it suits her purpose to do so. There was of course a haul of new pledges, and it only gradually leaked out that Babu Bhagavan Das had "made the great refusal." Even then she deceived everybody in the E.S. by ascribing his resignation of the Corresponding Secretaryship of the E.S. for N. India to the extra burden which his election to the General Secretaryship of the Indian Section, proposed by her (obviously for the same purpose—of masking the 'split'), entailed on him. He finally obliged her to publish a correction (Italics mine):

The Link, August, 1912.

A CORRECTION.

Babu Bhagavan Das Saheb desires it to be known that he *had written* to me, resigning the Corresponding Secretaryship of the E. S. in the Northern Division, *before the question of the General Secretaryship* of the Indian Section *arose*, and that he resigned because he strongly disapproves of the "one-sided pledge." I am extremely sorry that I misrepresented the matter, though I spoke in perfect good faith, for *I never received his letter*; and the statement that he had resigned on the above ground was as *surprising* to me, as my statement—he having sent his letter—must have been to him.

[Italics mine—B.]

O. H.

The last sentence of that letter is patently disingenuous, as she personally knew, letter or no letter (and a close perusal of the Madras legal evidence entitles us to annotate every such statement of hers with a big "?")¹. that he had all along refused to take her pledge. See his own sworn statement a couple of pages further. The pretence of a search for other motives is as insincere a 'blinking of the issues' as any lawyer can conceive.

I quote here a substantial passage from the recorded cross-examination, on Commission at Benares, of Bhagavan Das by Annie Besant in connection with the Madras High Court Case. Note that these are sworn statements before a Magistrate. No decree of the Privy Council can annihilate these and other illuminating fragments of recorded evidence. Still less can it annihilate the amazing documents that were filed as exhibits. Mrs. Besant's "Christ"—however successful in creating a sensation—need henceforth have no followers save the wilfully blind. The Madras Courts have done their providential work, and *it shall stand*.

1. She said the same thing with regard to Narayaniah's letter of 6th Jan., 1912 (*Mrs. Besant and the Aleyone Case*, p. 44.) which would have much embarrassed her. Her taking the boys away *after receiving that letter* would have been recognised by any judge as rampant piracy. So the letter was somehow 'not received.' Of course Narayaniah ought to have had enough sense to register it.

This passage-at-arms between Bhagavan Das and Annie Besant is pathetic beyond words—she firing questions direct at him in hopes of breaking him down, while he speaks of her (as “she”), making his statements to the Magistrate, too courteous to give her the lie direct.

Q. (Annie Besant) In that pamphlet¹ and in your letter to the General Council now being published in the Annual Report, you proposed the expulsion from office of every Eastern School member and the disqualification of every such member from office in the future.

A. (Bhagavan Das) The printed pamphlet which I sent to Mrs. Besant will show what I said². I also sent her two copies typewritten and signed by me in manuscript officially as General Secretary of the Indian Section.

Q. (Annie Besant) Do you know that out of the twenty-two sections of the T. S. nineteen of them have General Secretaries in the E. S.; the 20th of them is just entering; and that six out of the seven Councillors are in the Eastern School and three out of the four principal officers? [Thanks for this authoritative information!—B.]

A. (Bhagavan Das) I have no personal knowledge on this point. If Mrs. Besant says so I am quite prepared to believe it.

1. A long and interesting passage (-at-arms) preceding this one, will be found in Appendix I.

2. See pp. 255 and following.

Q. (Annie Besant) Do you think that they all ought to be thrown out as they are in the Eastern School¹?

A. (Bhagavan Das) To the best of my recollection I have said in my written opinion sent to the P.T.S. that no persons who had taken *one-sided pledges of absolute obedience* to anyone should be appointed to any office in the Theosophical Society, as that obviously made freedom of opinion and of discussion practically an impossibility in the Theosophical Society.

Q. (Annie Besant) You said yesterday that since the pledge was started you practically ceased to be a member of the Eastern School; but you are still in the highest grade of the Eastern School and receive the papers of the School.

A. (Bhagavan Das) The suggested gradation in the Eastern School has no meaning to me. Mrs. Besant arranges about the members as she pleases. She has told me that she put me in the highest grade of the Eastern School. She said this *after my expressed difference of opinion over the pledge*. The expression 'the highest grade' has no meaning for me. I simply listened to her statement sadly. I have not formally sent back the papers to her only for the sake of the memories of the good old days and because she indica-

1. Note the obliquity of her repeatedly referring to the 'School,' when he had spoken of the *Section* (i.e., those who had taken the pledge of blind obedience which we are now discussing).

ted that she would be distressed if I broke my connection with the E.S. altogether. She has herself handed me the recent issues of *the Link* in a closed envelope and I have received them silently. I have not read them.

Q. (Annie Besant) You attended the meetings of the last Convention here as a member of the highest grade which is meaningless?

A. (Bhagavan Das) She herself pinned on a piece of ribbon to my coat saying that was the badge of the highest grade, and urged me to wear it and attend the meetings. I therefore attended one meeting during Convention week in December 1911.

A reference to the 1912 Convention Report, where Babu Bhagavan Das's Resolution is printed, with his reasons (perhaps a bit too wordy, as is unfortunately his wont) carefully left out, will show that he proposes, "to save the T.S. *at this juncture* from general confusion" that the General Council should "take steps, by published resolutions to that effect, to forbid within the T. S. the propagation of hierarchisms and person-worships, and the formation of secret bands and groups of unctuous devotions and loyalties and obediences;" and his resolution runs :

"Be it resolved that no office-bearer of and within the T.S., of the General Society, of the National Societies, or of any Branch or Lodge of the T.S., shall in his public writings and speeches, official or

non-official, use any words supporting or encouraging the notion that any living worker of the T.S. is a 'Teacher,' or gives 'Teachings,' or has any inherent 'authority' to receive belief and obedience : That no *office-bearer* as above shall be an office-bearer or ordinary member of any secret or open group which *is pledged* to regard any living worker of the T.S., or anyone outside, as an 'authority' to be *obeyed and believed in unquestioningly* :

"And that nothing of the above applies to ordinary members not in office."

To which he adds :

After the most careful and anxious consideration of the whole situation, I am of opinion that some such puritanical measure is absolutely indispensable to save the T.S., at this crisis.

But if it should appear to the majority of the General Councillors that the growth of conflicting person-cults is inevitable within the T.S. and cannot, or even ought not, to be prevented by the General Council—*then* I would change my answer as regards "Proposal 14" above ; *then* the sub-divisions of the T.S. would have to be made not for "external conveniences" but for "internal differences"; and *then*, if it should be thought worth while at all to keep together the dead *shell*, the false appearance of a united T.S., when in reality its inspiring and ensouling and unifying Life and Spirit had been implicitly admitted by the General Council to have passed away—*then*

I would, in place of the existing rules 31 and 32, sorrowfully suggest a rule giving free option to every member and every Lodge to attach himself or itself to any National Society of the T.S. he or it liked ; and would also suggest that the other rules be amended *as necessary* to accord with this.

Shorn of its verbosity, Mr. Bhagavan Das's proposal is clearly based on his objection to the "*one-sided* pledge," which he rightly holds is calculated to make "freedom of opinion and of discussion practically an impossibility" in all Lodges and Sections where officers are thus bound to uphold Mrs. Besant alone and suppress all dissentient views.

Now pass to the Resolution of the General Council rejecting this proposal—framed in her very presence, and possibly in her very words, and what do you find :

"That this General Council further draws the attention of the General Secretary of the Indian Section (*i. e.*, Bhagavan Das) to the fact that the President-Founder, of revered memory, on Oct. 9, 1888, issued an order as President in Council organising the Esoteric Section of the T.S., at a time when members of that body took to H.P. Blavatsky *the vow of obedience of which he disapproves.*"

In *unanimously* passing and publishing which Resolution the General Council of the T.S., individually and collectively,

HAS LIED.

For Mrs. Besant's one-sided, unconditional pledge is, as I have already shewn above, radically different from the conditional pledge taken to H.P.B.

Further, in referring to the same topic in her speech on "*The Policy of the T. S.*" at the same Convention—published by her in the *Adyar Bulletin* for Jan. 1913, also in *The Theosophist*—Mrs Besant clearly says :

I can tell you, as a dry matter of fact [!] that if you thought of excluding from office all the members of the E.S., as Mr. Bhagavan Das demands, there would be little left of the T.S. after you had done it. Such a proposition has been placed before the General Council—that no member of *any such body* should be allowed to take office in the Society.....

In speaking thus, omitting all reference to her one-sided pledge of obedience, and using the initials E.S. which to her unpledged hearers signify 'Esoteric or Eastern School,' and not *pledged 'Esoteric Section'*, ...in speaking thus, I say, Mrs. Besant

HAS LIED

as she has lied in cross-examining Mr, Bhagavan Das, above.

Now it must be made clear to every reader who is not insane or hypnotised :

That Mrs. Annie Besant, in hoping to carry through unchallenged, to her extreme convenience, a number of statements *apparently* referring to the Eastern or Esoteric School, but *really* denoting the new, specifically pledged, Esoteric Section of which none could even reveal the existence without laying himself open to an imputation of breach of honour —in acting thus, Mrs. Besant was *trading on the honour and virtue of others for the carrying out of a successful lie*. If one who prompts others to vice be a devil, what sort of a devil is he (or she) that builds evil upon their very virtues ??

In an earlier part of Mr. Bhagavan Das's examination (See Appendix), when Mr. Narayananil's Counsel first puts a question about the "Eastern School," Mrs. Besant "objects." Further on she protests against his answers *to her own questions* as being barred by a promise of secrecy of which she herself has relieved him at the beginning of the examination ! She would have bound him, *through his sense of honour*, to serve as a tool in her scheme of misrepresentation. Thank God his *truth* was stronger than his 'honour ! '

Now I know that she had hoped to transmogrify the whole E.S. and T.S. by means of

this new "new-old" pledge *without anybody* (outside School and Section members) *knowing anything about it*. The School members to whom the pledge was communicated were 'honour'-bound to keep its very existence a secret, whether they agreed to sign it or not.

I was myself present at an E. S. meeting (at the 1911 Convention at Benares) when she fulminated against an unknown offender who had evidently committed treason, since the existence of the Pledge and even its substance (though perhaps not the actual wording) was published in *The Leader*. She, as usual, resorted to Biblical imprecation—"and one of them a devil," or words to that effect referring to Judas, which I have no time to look up in the Bible; and probably a reference to Ananias as well. Then she explicitly said, in a tone to make one's blood curdle, "that since modern circumstances made it impossible to deal with such treason by physical means, *it would be legitimate to use occult means*¹." I have on several occasions stood face to face with High Evil in its Wrath, and can bear witness that this was one of them. Whether the offender has since then "dropped down dead"²—or hanged himself—or whether he still lives on,

1. These are, as nearly as I can remember, the very words she used. I can in any case vouch for the exactness of the substance.

2. See pp. 233-235, above.

is more than I can say. If still on Earth, will he kindly communicate with me when he reads this ?

* * * * *

It is a curious feature of this "world-wide conspiracy against Mrs. Besant" that its members are isolated individuals who mostly do not know each other, or who become casually acquainted in the course of their 'satanically organised' campaign. The comrades in Theosophical 'rebellion' whom I know of up to now may be counted on the fingers of both hands. Those I have *met* are precisely *three*. Of course I mean those who were in the Society at least up to the time of the new pledge. Outsiders, like Dr. Nanjunda Rao and Mrs. Tingley, are 'enemies,' and not 'rebels.'

Very few people can at present realise what an appalling menace to Society Mrs. Besant's schemes are. Those only will understand what a crushing defeat the publication of the Exhibits in the Madras Law Courts was for her, no matter what the ending of the cases. The only remaining task of those whose duty is to checkmate her plans is to publish the evidence of her widespread sacerdotal conspiracy—as I do here—so that intended victims may be warned in time. Those who, having read this, deliberately *choose* to trust and follow her, may be left to their fate. They will never deceive

anyone into the belief that they are Theosophists. The real danger—still mostly unremedied for lack of proper publication—lies in her having enlisted, and still enlisting, genuine Theosophic aspirants drawn by her eloquent presentment of great ideals, and then using these as bulwarks to protect her and decoys to attract other good and liberal-minded souls—thus enmeshing within her network of schemes large numbers of *the very best* in twenty or thirty countries, poisoning their minds and consciences by gradual infection and warping them from their true destiny for some considerable time to come. One has only to peruse a sectional journal such as "*Theosophy in Scotland*" to realise the appalling excellence and high potentiality of the human material which this veritable soul-hunting demon has thus kidnapped through false statements, implicitly believed, and which she holds in thrall. The difficulty is that, once captured, they are not even free to doubt, to question, to suspect, to read and tabulate evidence against one whom they have solemnly pledged themselves to implicitly trust and follow "for the remainder of this life." The more honourable they are, the more potentially valuable if set free, the less chance there is of their being set free save through some violent internal crisis which even the best natures will instinctively seek to avoid. It is to make the wrench easier for some of these that I am

so obviously flinging all reserve to the winds in this book.

* * * * *

Enough about the "new-old" pledge.

The administrative manipulation which the remaining extracts (numbers 8 to 13) deal with, has been referred to in the foregoing narrative.

Any remaining information may be reserved for Volume IV, in which the personal narrative of Volume I will be resumed.

ADDITIONAL NOTE :
Three Esoteric Fragments.

I.

The Link, Aug. 1911, p. 130.

Colours of Badges.

The members should apply to their Corresponding Secretaries, enclosing 1½d. or equivalent, for the ribbon of their grade and postage.

Mystic School	...	...	White.
Occult School	...	...	Orange.
Esoteric Section	...	...	Rose.
Esoteric School	...	...	Blue.
Hearers	...		Green

At large gatherings these ribbons are very useful in helping identification. Specimens of the colours have been sent to all Corresponding Secretaries.

[This is the scheme of ribbons referred to on p. 255, above.]

II

The Link, August 1912.

A Message to the E. S.

My dear brother, George S. Arundale, wrote to me as follows, and I pass on his message, as it should encourage and stimulate.

"If you hold any E. S. Meetings in London before you leave, would you think it proper to give them my loving greetings, and to tell them that one who has been privileged to receive the fruit the School can offer, and who himself is a student in the School, is proud to be able to express his heartfelt gratitude for all the School has done for him, for all it has made possible to him. He feels himself a living witness to the reality of the work of the School, and hopes that all his fellow-students will see in his success the promise of their own achievement in the future.

"The words addressed to the candidate have in his case been fulfilled ; he has seen the 'Star shine forth,' and his heart goes out to his brethren with a great longing to help them, as he has been helped both by the School as a whole and particularly by its Outer Head, to whom he bows in reverent loyalty and devoted love."

For him the School has done its work, and has passed him joyfully on to higher tutelage. It

(i.e., the School and Section.—B.) represents but the Probationary Path and the approach thereto. But he remains with us to help, and to be a channel through which flows the Masters' living force.

O. H.

[This is the announcement of Mr. Arundale's Initiation—the fruit of his endeavours on behalf of Mrs. Besant's spiritual autocracy, of which specimens have been published and commented on in Chapters VI-IX, above —B.]

III

The Link, August 1912, p. 124.

[.....may prove helpful to others, as suggesting a useful line of work. Sent out by the Corresponding Secretary for Bengal and Behar. O.H.— i.e., ANNIE BESANT.]

My dear Brothers,

1. It is often for want of some definite idea, that E.S. members do not take up work on definite lines. It is to throw some light on the matter, as well as to bring to a focus the existing ideas of individual members, that I undertake to issue these monthly letters. I have got no response yet from individual members to my request to give me an account of the work they are doing but I hope in time every one will feel inclined to do so, for, with the help of all, I may be

successful in organising the collective work of the School.

2. Now as to the work of the School, we must bear in mind there is a special work of the day, and there is a general work of the School as Such.

3. The general work is to fit ourselves as the pioneers of the sixth sub-race that is silently forming in our midst, to develop the qualities in ourselves that will be prominent features of that sub-race, and to actively bring about surroundings congenial to the growth, spread, and development of that sub-race.

4. The special work of the day is in connection with the coming of the World-Teacher. Those who have joined the Esoteric Section are specially interested in this branch of the work, which to them must be the supreme work of the day, to which all other work must be subordinated. Even those that have not joined the Esoteric Section are interested in the work more or less, for many believe in the coming of a World-Teacher, though for some reason or other they have not been able to take the pledge of the Section.

5. We have to divide our work on the spiritual, intellectual and physical planes, though there is no hard and fast division, for the planes interlap.

6. On the spiritual plane, we may all invoke His holy presence amongst us, pray for His blessings upon humanity, and bear a collective attitude of reverence to Him and eagerness for His coming. Those in Bengal know very well how Advaita used to invoke the holy presence of the Supreme Teacher, how a band of devotees were eagerly expecting Him, and how such a band organised itself in the midst of much ridicule and persecution. In Palestine, John the Baptist was crying in the wilderness proclaiming the coming of the World Teacher, and he tried to form a devoted band that would welcome Him.

7. There is much in out-crying for His coming and in our attitude towards Him. This every one of us can do. But let us do it collectively. Let the collective hearts of all the members of Bengal and Behar send forth our united cry of eager expectation for Him, and a prayer for His blessings on humanity and for His coming down amongst us.

8. On the intellectual plane, we may hunt for the lives of the great Teachers, study the conditions under which They came, compare the existing conditions, and read the present in the light of the past. We may then popularise our thoughts and knowledge to prepare the minds of the people for His coming. Books like *Bhaktamala*, *Chaitanya Bhagavata*, *Chaitanya Charitamrita*

and lives of Ramanuja, Ramananda, Kabir, and Nanaka may be of great help in this respect.

9. On the physical plane, we can identify ourselves with the Order of the Star in the East, we may establish a branch where it is not existing, and quietly talk with people and draw as many as we can into the Order. One need not be a Theosophist or a member of the E. S. to belong to that Order. We do not want any great organisation for that Order. But when the Order is established in a place, you know there will be men there to welcome the Teacher when He comes ; you know there will be less of opposition there than at other places. You know the ground has been somewhat prepared for His coming to that place, if He so wishes at any time to do. More than that, the Order is a record that so many people at so many places on the world's surface are willing to welcome the Teacher. And it may just happen that the record may hasten His decision to come down.

10. This then is our work, at least a part of it, in connection with the coming of the World Teacher. But we must not forget the temple of His appearance, the body that undergoes a sacrifice to receive Him, and our duties to a most beloved soul¹ in this connection.

1. All this refers to young Krishnamurti ('Alcyone'). It is thus all a sectarian enterprise based on mere statements of Mr. Leadbeater and Mrs. Besant.—B.

[The above fragment is published as sample of the Neo-Theosophic infection as it works *in India*. The author is *probably* Rai Bahadur Purnendu Narayan Sinha, M.A., B.I., Kaiser-i-Hind medalist (for public services) and Government Pleader, Bankipur—a thoroughly representative specimen of the high-class material inveigled by Mrs. Besant into her esoterico-politic schemes. You will find his name published by Mrs. Besant on the List of (Esoteric) Theosophical Educational Trustees in Chapter XX.

This homily, published by Annie Besant in the *Link*, shows how utterly insincere is Mrs. Besant's pretence of upholding the unsectarian basis of the Theosophical Society while her lieutenants are, under her direct inspiration and sanction, carrying on a secret campaign of sectarian propaganda to which this and all the previous extracts bear witness. It is difficult to conceive anything more mendacious than her sheltering herself under the plea that such organisations (E.S., O.S.E., etc.) have no official connection with the Theosophical Society. Note that her action compels her devotees to follow suit—whence inevitable demoralisation must follow, fully justifying my strictures on p. 54 and elsewhere, and the Rev. E. W. Thompson's remarks on pp. 160, 191-195. Since a revision to Theosophy pure and simple is out of the question, its universal standpoint being quite out of reach of those who have fallen under Mrs. Besant's glamour and become fully impregnated with her leaven,—the only remedy would lie in a frank confession of sectarian belief and a repudiation of Theosophy. In which case I would no more dream of troubling Maitreya-

Besantists than I do Christians or Mohamedans of this or that denomination. What I am attacking is the rank imposture which insists upon claiming to represent Theosophic tradition and to uphold Theosophic Principle while fostering rank sectarianism. It is the using of Theosophic catch-words as decoy to draw souls instinct with Theosophic aspiration, subsequently fettering those aspirations and vampirizing their spiritual force for the benefit of a selfish psychic deity instead of liberating them for the true Service of the Race.—B.]

NOTE :—Mr. Purnendu Narayan Sinha evidently has a pious fancy for Sri Chaitanya—a Bengali Saint—whom he seems to regard as an 'Incarnation' of "The Lord" [Maitreya]. I very much doubt whether he has any authority from Mr. Leadbeater for doing so. Mr. Leadbeater, from an answer which I heard him give, does not think much of the devotional Saints of India. Also there has never been any esoteric talk about "The Lord" having taken 'birth' since Palestine 2000 years ago. Nevertheless, if Mr. P. N. S. happened to be worth propitiating, Mr. Leadbeater might no doubt be willing to stumble (accidentally) upon a new discovery in the Akâshic Records.



CHAPTER XVII.

The Transformed Esoteric School—A Lumber-Room for Derelicts and an Antechamber for New Recruits. Stray Notes on the same.

Jewel No. 8.

The Link, February 1912.

CEREMONY OF ADMISSION TO THE ESOTERIC SCHOOL.

The Esoteric Lodge assembles and is opened in due form.

[The Corresponding Secretary says:]

1. Brethren : There are ... candidates for membership in the Esoteric School, who are prepared to take the Pledge, have been recommended by their Sub-Wardens, and approved by myself, under the authority vested in me by the Outer Head of the E. S. They stand without awaiting permission to enter. Brother....., I request you to present them.

2. [The Brother leaves the Lodge, and the C. S. moves to the side of the Pictures of the Masters, and stands facing the Brethren, with the Pictures on his right. The Brethren remain seated. The Intro-]

cinc Brother, after a single knock at the door, enters with the candidates, and places them, standing, in front of the Pictures. He says :]

3. Brother, I present to you X***, X***, X***. . . [naming the candidates] to be initiated into the Esoteric School, and to take its Pledge in the presence of the Brethren.

C.S.—My Brethren :

4. It has been the practice in the Occult World to admit candidates, who have shown themselves worthy of the trust, to a nearer relation with Those in whose hands lie the destinies of mankind. The White Brotherhood in our World is composed of the Occult Hierarchy itself and of the Initiates duly admitted into the White Lodge with the assent and benediction of the ONE INITIATOR, without whose *sial* none may pass through the Portal to the Path of Holiness.

5. You present yourselves here to-day as candidates for the Path that leads to that Portal, and on your unsellish service, your devotion to our great ideal, and the purity of your lives, depends your admission to that Path. In this region of the True, no empty professions avail, no mere words can make themselves audible. You must profess by work, you must speak by life. To such profession and such speech the ears of the Lords of Wisdom and compassion are never deaf.

6. The needs of the world are great, and the appeal is heard : " Who is on our side ? Who will help us ? " The band of Servers requires strengthening, and those who in the past have laboured in it are summoned to assume again the yoke of Service. It may be that among you are some ancient workers who will hear the call, and who, by their ready answer, will win blessings for the world and for themselves.

7. Hear what our Master says :

" A clean Life, an open Mind, a pure Heart, an eager Intellect, an unveiled spiritual Perception, a Brotherliness for all, a readiness to give and receive Advice and Instruction, a loyal Sense of Duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in, and believe that Teacher to be in possession of it, a courageous Endurance of Personal injustice, a brave declaration of Principles, a valiant Defence of those who are unjustly attacked, and a constant Eye to the Ideal of Human Progress and Perfection which the Sacred Science depicts—These are the Golden Stairs up the steps of which the Learner may climb to the Temple of Divine Wisdom."

The Brethren will rise and bear witness as you recite the Pledge of the School.

8. [All rise, and stand till requested to be seated. The Introducing Brother hands to each candidate in turn the card on which the Pledge is printed. If there

are more than three candidates, the C.S. should read the Pledge once, and take from each candidate only the confirmatory words : " To all this.....invoking my Higher Self." After each repetition of this sentence, the Brethren chant the Sacred Word with the proper gesture.

Pledge.

(a) I PLEDGE myself to endeavour to make Theosophy a living power in my life, and to support the Theosophical movement before the world.

(b) I pledge myself to maintain a constant struggle against my lower nature, to abstain from untruthful and injurious speech, and to be charitable to the weaknesses of others.

(c) I pledge myself to do all in my power, by study and otherwise, to fit myself to help and teach others.

(d) I pledge myself that I look for the Coming of a World-Teacher, and will endeavour to prepare myself for His Coming.

(e) I pledge myself to obey the Rules of the School and of the Discipline which I have entered.

(f) I pledge myself to maintain inviolable secrecy as regards the documents and passwords of the School, and all that passes at its meetings, and to return all papers that I have received at the request of the Outer Head.

(g) To all this I pledge my Word of Honour, invoking my Higher Self.

9. C. S.—You are now admitted to the Outer Court of the Temple. Its Inner Court will open to you when you can truly speak the Pass-Word, which is "Service" and give the four-fold knock which is the "Cross." Then through the Inner Court shall you pass onwards to the Porch of the White Temple, and see shining above its open Door the symbol of the Blazing Star.

Brethren, be seated.

[The new member is conducted to his seat. All take their seats, and the Corresponding Secretary reads the following.]

Charge.

10. Brethren: It is right and meet that I should inform you, and remind the older Brethren, of the importance of the step you have all taken, and of the next step which lies in front of each of you.

11. You have begun a definite stage in human evolution, stage which is preparatory to that "entering of the stream" which cannot be recrossed, to that "new birth" which is the entrance into Life.

12. Let me describe to you the work which must be done in this preparatory stage. You are candidates for the Probationary Path, the Path which, as you have just heard, leads to the Portal of Initiation. On that Probationary Path you

may enter in a year's time, if you are willing to accept the conditions which give admission. That probationary Path is called the Inner Court of the Temple, from which is seen the door of that Holy of Holies, wherein stands the August Figure of the Representative of the ONE INITIATOR, who opens to the worthy—and to the worthy alone—the Door over which flashes the Blazing Star of Initiation, the Star in the East.

13. The Gateway of the Probationary Path is opened by a Brother living in the outer world, and duly appointed as the Representative of the Master, and as Guardian of that Gateway. Our Esoteric Section is such a Gateway, and our Outer Head is its appointed Guardian. Happy are you, who stand within sight of the Gateway; yet happier if you learn to speak the Pass-Word and to give the Knock at the sound of which entrance cannot be denied.

14. The Pass-Word, you have heard; it is SERVICE. You must consecrate your actions, your emotions, your thoughts, to the helping of your fellow-men. Proclaim the Wisdom by word but still more eloquently by life. Comfort the sorrowful, teach the ignorant, defend the oppressed, be Knights of Truth and of Love wherever you go. Strive to see the Self in each, and to aid His manifestation so far as you can without impertinence, and without attempt to coerce or to control. Forget yourself in the helping of others; so shall the great Helpers never forget you.

15. The fourfold knock is the Cross : four-fold, because the body stretched upon the Cross is all included when head, and intertwined feet, and outstretched hands are touched ; four-fold, because the ancient signing touched brain and heart and shoulders, organs of thought, and emotion, and activity ; four-fold, because it consecrates the lower quaternary to the service of the higher Self ; four-fold, because it symbolises the Tetractys, the oath on which, since it is the Higher Self, none may ever dare to break.

16. The Cross is the symbol of Life Eternal, and the way of the Cross is the Path of the Spirit triumphant. It is the sign of the Sacrifice which is Joy, of the Surrender which is Peace, of the Service which is Freedom.

17. May you, may all of us, so sacrifice, so surrender, and so serve, that we may be found worthy to enter the Holy of Holies, to stand in the presence of the King.

Rise, Brethren.

[All rise and chant :] 'Aum.'

STRAY NOTES ON THE ABOVE.

Para. 1. Note the devolution of vested 'spiritual' authority from the 'Head' to the 'Corresponding Secretaries,' creating a new ecclesiastical hierarchy. There was nothing of the sort in the old arrangement, as the very name "Corresponding Secretary" implies.

Mrs. Besant has not dared to change it, as she wants to go on claiming authority from H. P. B. whose trust she has betrayed on every possible plane of existence she can function on. No wonder H. P. B. is esoterically reported as having lost all interest in the T. S. A "Corresponding Secretary" transmogrified into a sort of consecrating Bishop, makes his name as ridiculous as his name makes him. Our first intimation of this vast "Spiritual Trust" arrangement is in C. Jinarajadasa's 'Jewel No. 2,' pp. 14-16, above. Note the still clearer personal definition in 'Jewel No. 3,' paras 9-10 (pp. 42-45) above.

In the old order, all were equally pupils, for the time, of the 'Head'; and wardens, etc., were mere convenient assistants for the focusing of enquiry and the diffusion of information. But it goes without saying that wardens, etc., under a 'heady' Head, would in their turn tend to get a 'head' on. That is what happened as soon as H. P. B. was superseded by Mrs. Besant. (See Vol. I, *T. S. & E. B.*) There is nothing so contagious as the 'authority' itch; and Mrs. Besant is a bad case, deeming contagion (from her) a passport to Salvation.

The only way to counteract this sectarian epidemic would have been to clearly inform every candidate (and frequently remind senior members) that "This School exists only for the diffusion of such information as may

stimulate the inner life (spiritual and psychic—but never the latter without the former) in the earnest aspirant, and for the fostering of helpful companionship among such aspirants. It is no cocksure Church. There is, of course, graded progress in the Hidden Life, both psychic and spiritual; and there is Cosmic Organisation in which the souls of men may take their share as they progress. But *this Outer School* is merely *an* agency (there may be any number of others) for the diffusion of healthy stimulus and for mutual encouragement; and its very Head cannot claim to know which of its members have entered into touch with the Cosmic Hierarchy and which have not, which are spiritually more advanced and which are less. Nor is membership a guarantee of admission to the Inner Ranks of Life, or being outside, a bar thereto."

I take it that if some such note had been struck at outset and kept ringing all along, the Esoteric Section, with an unsectarian, unassuming organiser at its head, might have drawn in the more earnest members of the T. S. for mutual encouragement and help; and these would, in turn, have drawn into the T.S. from the outer world a more genuine class of recruits than latter-day methods have usually managed to enrol. The *tendency* to sectarianism would of course always have been there, ready to spring up if encouraged,

ready to subside if systematically discouraged. Far from discouraging, Mrs. Besant has systematically fanned it into flame for her own ends.

Para. 4. The "One Initiator" sounds grand indeed. But a reference to **Paras. 12 and 13**, below, will show that the 'One Initiator' can only be approached through His exclusively appointed visible Representative, *Annie Besant*. Therefore, practically speaking, the "*fiat*" that opens the Portal is *hers* alone. She is the only one with whom we 'groundlings' have to reckon—the ever-present Amazonian Vice-Reine, with inalienable dictatorial power, of a chronically hidden Sovereign whom she alone (with her conscience-forsworn supporters) can have access to.

Para. 5. This Esoteric School, with the really spiritual clauses of its Pledge (inherited from H. P. B.), is now a mere preparatory "Outer Court," leading up to the Portal of a newly-discovered "Inner Court" (the Esoteric Section) whence alone the Sanctuary proper (Initiation) can be reached.

Note that—

(1) The Outer Court is entered through an impersonal pledge of far-reaching spiritual import. (I refer to clauses (a), (b), (c), (g) only.)

(2) That pledge is dropped (or shall we say hustled out of sight, or pasted over ?) on the

threshold of the Inner Court, its place being usurped by a lifelong vow of abject obedience to Annie Besant—right *or wrong*. The two cannot actively subsist together. If the first survives, the second will be taken with such a reservation as to make it practically null. But Mrs. Besant has clearly warned her followers that it must be taken “without mental reservation of any kind !.” Therefore I say that the pledge to the Higher Self makes null the Pledge of obedience to Annie Besant right *or wrong*. Likewise, the pledge of obedience to Annie Besant right *or wrong* obliterates, while it lasts, the Pledge to the Higher Self. “Ye cannot serve two masters at a time.”

(3) Finally, when the pledge of blind obedience to Annie Besant has been sufficiently redeemed (and the other one sufficiently obliterated) by unscrupulous ministration to her schemes ; when the unfortunate victim’s sense of responsibility to the Inner God and to the outer world is *dead* ; when his personality has dwindled into a mere efficient tool of her ambitions—*then* comes admission to the Sanctuary of (Neo-Theosophic) Initiation, over which flames the five-pointed ‘Blazing Star’ of that intoxicating suggestive Magic, void of bi-polar Balance, in which Mrs. Besant and her supporters are scrambling for

adeptship. For every genuine occult tyro knows that the Bodhisattva's Star is the six-pointed, discriminative and equilibrating Double-Three (*viveka- -samādhāna*) ; and that the Supreme Initiator's—in Whose School the very Masters are but school-boys—is the double-four-square Eight, sacred, both to the Upanishadic *Udgitha*¹ and to the *Gnostic* Christ. Five and seven are the stars—or indicative flat symbols—of magic outward power over planes, or worlds, not of spiritual Initiation. Any tyro in geometry can pass, for conceptual purposes, from the hexagram and double-square to the corresponding balanced solids of true spatial symbolism. The five and seven-pointed stars are in this respect quite barren. All they invoke is. . . . their own inversion.

Para. 6. Plays upon very good and high emotions. But note that the "Band of Servers" is (now) rigidly controlled by Annie Besant, with the assistance of C. W. Leadbeater, both claiming to work under their respective Masters (' M ' and ' K. H. ') in the interests of the impending Lord Maitreya. Whoever will not serve *them* "drops out" for the time, and is evidently black-listed by the Whole Cosmic Hierarchy for a good many (Cosmic) years to come.

1. *Chhāndogya*, I, i, 3.

The term “Band of Servers” must be understood to refer to the poly-reincarnational *coterie* of which a (still incomplete) list of identities has been published in Vol. I., *T.S. & E.B.*, Foreword. Let me quote here, by way of relaxation, a humorous poetic fragment composed by a resident of Adyar “in prehistoric days,” and retailed with patronising good grace by ‘Felix’ in the *Adyar Bulletin* for June 1914, p. 242.

I am a Theosophist faithful and firm,
And I've been one for millions of years.
The Parson said I was at best but a worm :
But now I've got over my fears.

I used to believe that the Devil could fight,
And to damn me incessantly strives,
But I purchased some pamphlets and now I'm
all right,
I'm not lost, but I'm found—in “the Lives.”

Chorus

In the Lives, in the Lives,
I've had all sorts of husbands and wives.
I've been killed and reborn,
Many bodies I've worn,
But my higher anatomy thrives.

In the Lives, in the Lives,
We were busy as bees in their hives—
Whether Arab or Turk,
We were pining to work,
In the Lives, in the Lives.

My readers are cordially invited to peruse "Rents in the Veil of Time" (*Theosophist*) and other articles relating to the "Lives" in that entertaining Magazine—not to speak of the big book : "*Man How, Whence and Whither.*" (Theosophic Bookshops.)

* * * * *

Space forbids further detailed comment. Let us merely note, in passing, the use in Para. 7 of an old and very inspiring quotation from the more than 'prehistoric' days of H. P. B.—evidently dug up and paraded here in order to make a show of *paramparâ*, or apostolic succession, and comically out of place, being quite incompatible with the indiscriminate subservience now fostered. "Once we have placed our confidence . . ." implies : "We shall fearlessly expose, for the benefit of all concerned, the degenerate teacher fallen to the rank of impostor, once we have ascertained the falsehood of his (or her) claims." "A valiant defence. . . ." is appropriately quoted by Mr. F. W. Pettit in the following chapter, which see. In short, this fine passage can be far better and more consistently used by Mrs. Besant's conscientious opponents than by her blind supporters.

The nature of the esoteric revolution which all this purblind ritual implies has already been touched upon above, and in the narrative

of the foregoing chapter. See especially the "Charge," ...paras 10-17.

Observe that there is not, save in the fine old quotation just referred to, a single *frank* incitement to individual uprightness, to straightforwardness, to discrimination, to TRUTH¹. In the absence of these,

"the surrender which is peace" (para 16)

may be estimated at its true worth. It is the surrender of life and soul to Annie Besant, so often emphasized above.

Likewise, in Para. 17, add the requisite :

"so sacrifice..."—our consciences to Annie Besant, right *or wrong*;

"so surrender..."—our wills to Annie Besant, right *or wrong*;

1. There are no doubt beautiful sentiments in paras. 14 and 15. But, with the subsequent smothering of all moral discrimination in regard to Mrs. Besant and her associates, which the *higher degree* documents published higher up bear witness to, those beautiful sentiments become a mere lure for the trapping (and subsequent blinkering and harnessing) of those idealistic recruits without whose help Mrs. Besant cannot even 'save her face' before the world. In the end, qualified by the samples published higher up, "Knights of Truth and Love" means merely : proclaimers of what Mr. Leadbeater and Mrs. Besant have 'given out' as 'true,' and spreaders of the peculiar infection of blind devotion *to them*.

"so serve..."—Annie Besant's plan, "whatever it may be;"—and see what sort of 'Holy of Holies,' and what 'Universal King' we shall be privileged to respectively enter and worship.

"AUM" on the top of what precedes is... blasphemy. It marks the clinching of a spell, not free Communion of the Soul with God.

NOTE.—The quotation (ascribed to H.P.B.'s Master) on p. 273, above, referred to in my comment on p. 284, is found under a fine picture from *Bibby's Annual*, reproduced in many Nos. of *The Commonweal*. Strange to say, the only clause of clumsy structure and ambiguous import—tending to confuse Loyalty to Truth with 'loyalty' to the Teacher whom we "believe" (on what grounds?) "to be in possession of it"—is not found there. I wonder whether Mrs. Besant has added, or whether *Bibby's* has suppressed it. Sorry I do not know where the original is to be found. Will somebody look it up and communicate?



CHAPTER XVIII.

Annie Besant and the American 'Slanders.'

Mrs. Annie Besant has repeatedly stated that wholesale "slanders" against Mr. C. W. Leadbeater and herself are manufactured in America and circulated broadcast by Mrs. Katherine Tingley—the (now) head of the "Theosophical Society and Universal Brotherhood" which, under Mr. W. Q. Judge in 1895, parted company with Col. Olcott's Society, now controlled inside and out by Mrs. Annie Besant.

That damaging statements have been widely circulated by Mrs. Tingley's helpers on her behalf, and posted, amongst others, to the authorities in various countries where Mrs. Besant's Society has branches, including India, does not admit of doubt.

That the agency circulating those statements is a rival Theosophical Society claiming to be *the* genuine one while Mrs. Besant's Society is spurious; that that agency is therefore *interested* in the suppression of Mrs. Besant's Society—is a consideration which detracts considerably from the value of the statements as mere statements.

On the other hand, supposing the damaging statements in question to be *true*, supposing Mrs. Besant to be really an unscrupulous, ambitious woman, a suggestor of the false and a suppressor of the true, trading on the credulity of her followers and of the public to boom a movement which raises her and her eccentric associate to quasi-divine heights (a combination of pedestal and hydraulic lift, so to say); supposing also that Mrs. Tingley and her associates are partly, and to an indeterminate extent, actuated by pure philanthropic motives —it is patent that, in such a case, they have *no choice but* to circulate such information as may open the eyes of Mrs. Besant's victims if they read it, and may, prospectively, save others from falling victims to her glamour. That interest happens in this case to coincide with duty is a thing that simply can't be helped.

All we can do, therefore, since damaging information *has* been, rightly or wrongly, circulated, is :

1° To examine Mrs. Annie Besant's behaviour in regard to those disclosures, and to see whether she deals with them after the fashion of a truthful public servant slandered, or after the fashion of a sacerdotal company-promoter interested in keeping leakage 'dark' and credulity 'fed.'

2º To examine the disclosures themselves, to the extent that they happen to be available, and to see whether those responsible for them have done anything to defend them against Mrs. Besant's repeated assertion that they are malicious slanders, and nothing else.

I

ANNIE BESANT'S TACTICS WITH REGARD TO THE
'SLANDERS.'

Now the first thing a truthful person will do when persistently and deliberately slandered—especially if that person happens to be an *Arhat* with *Buddhic* (or Spiritual) Consciousness fully developed, *i.e.*, entering fully into the standpoint of others, however alien—will be to make allowances for the other side. Let us conceive a truthful and spiritual Annie Besant communing with her followers, and let us see what she will say :

1º (a) "Poor Mrs. Tingley seems to have been led to the unfortunate conclusion that I, Annie Besant, am a fraud and that Mr. Leadbeater, whom I am defending, is, in certain of his moods (however exemplary in others) a contagious sensualist with uncanny 'occult' prolongations, whose presence as a trusted leader in any public movement—especially in a movement now rapidly evolving into a fashionable cult and striving to control vast

educational interests—constitutes an appalling public danger. Were I in Mrs. Tingley's position, and honestly convinced, I could not do otherwise than take steps to warn people, putting at their disposal enough to convince them of the data on which my own conviction was based. The full data being unsuitable for open publication under normal circumstances, and it being indispensable, for the satisfaction of responsible grown-up folk, that they shall be communicated *without reserve*, the only practicable course would be to communicate those data *confidentially* to such responsible folk—educationists, government officials and so on—knowing that they must—

(b) take steps to get them disproved by the parties concerned, if disprovable.

"In short I, Annie Besant, *Arhat*, cannot but fully approve of Mrs. Katherine Tingley warning people against me and my friend, since circumstances have unfortunately convinced her that we are thoroughly undesirable characters.

2^o "Now it so happens that I, Annie Besant, am quite innocent of the ambitious schemes which Mrs. Tingley ascribes to me; and that my fellow-*arhat* Leadbeater is equally innocent of the malpractices ascribed to him. Mrs. Tingley has been misled by false statements—forged letters and affidavits invol-

ving perjury. Therefore I have no choice, seeing the vast public interests involved—seeing also that those unfortunate slanders undermine and must, unless quashed, continue undermining the whole Work of the Cosmic Hierarchy for the Redemption of the Modern World—I have no choice, I say, except to disabuse poor Mrs. Tingley by any means at my disposal, demonstrating to her satisfaction the slanderous and perjurious nature of the documents foisted on her by half-demented enemies. In which case it will remain for her—or both of us conjointly—to have the offenders dealt with as strict justice requires, so that this series of awful slanders may receive its *quietus*, and further victims of this mania for slander be deterred. For I look upon it more as the outcome of a morbid state of mind (with evil psychic influences at the back) than as the outcome of wanton malice. That is how Psychic Theosophy looks upon crime in general.

3º Failing this—failing my power to convince Mrs. Tingley, or her willingness to be convinced by me (again a matter for pity, not resentment)—I have no choice but to involve Mrs. Tingley with the orginal slanderers whose groundless cause she so obstinately espouses, and to have the matter thoroughly thrashed out, so that the initial and ultimate offenders may be brought to book, and those against whom

so-called 'malice' (really a diseased state of mind) can be proved, may be put out of the way of doing further harm for some considerable time. It goes without saying that when we, Theosophists, have done our work, prisons will have given way to a sort of reformatory colonies for intensive ethic and psychological medication and culture, whence inmates will be discharged when thoroughly cured of their morbid impulses and the delusions which have given rise to them. Meanwhile we have to *use* the Law and its appendages as they are, while doing our level best to improve them.

4º "Moreover, in order that our responsible members (of the T. S., O. S. E., etc.,) may be able to follow the issues intelligently, I have obtained full copies of all the misstatements circulated, and have reprinted the whole. Copies (carefully numbered) will be sent by registered post to any certified members above 30 years of age who apply for them to their General Secretaries in the proper form. It goes without saying that the Court Proceedings will be *in camera*, that the *incognito* of certain important witnesses will be carefully guarded (they being possibly identified in private, masked in Court, and designated by numbers in the proceedings;) and that only the valid conclusions shall be communicated to the press. Full proceedings will be held at the

disposal of such of the responsible members mentioned in the above paragraph as are willing to pay for them. Newspapers subsequently publishing such matter for the sake of scandal shall be liable to prosecution."

* * * * *

This—or something akin to this—is the course which I conceive a truthful (and innocent) Annie Besant following on behalf of an innocent Leadbeater as on her own behalf.

What has the actual Annie Besant done?

1° (a) Has she made allowances for her opponent's *bona fides*, and admitted that Mrs. Tingley might be motived by a sense of responsibility to the public?

(b) Have responsible officials, receiving the documents, notified her of the same, so that she might take steps to have things set right?

* * * * *

(a) Annie Besant—as I have already shown in my pamphlet "*My Resignation*," clean forgets the Public Good when it comes to fighting. She evidently assumes—and wants us to do likewise by mere contagion—that her success and the salvation of the world are identical, as are her defeat and the world's ruin. "Mrs. Tingley pursues *me* with relentless hatred (Why?—Obviously because I am the

Agent of the Cosmic Hierarchy seeking to save the world, while she is a tool of the Dark Powers.) I have said nothing against *her*, yet *she* circulates broadcast the foulest slanders against *me*." Such is, faithfully summarised, Mrs. Annie Besant's attitude towards her great rival. Shall I be called names if I say that it is an attitude involving on her part (and requiring from others) blind faith rather than ascertainment; and that such an attitude on the part of the Outer President and Inner Ruler of a Society which professes ascertainment as its highest ideal, as implied in its motto, is, to say the least, somewhat inconsistent.

Let us moreover observe in passing that to call Mrs. Tingley a relentless hater and a malicious slanderer is certainly "saying something against her." Such a statement, if unproved and unprovable, itself constitutes a "malicious slander." Why should not Mrs. Tingley sue Mrs. Besant for it? Or has Mrs. Tingley, on her side, got a skeleton in her (Californian) cupboard, and does Mrs. Besant count upon this to remain, legally speaking, immune? When two great public persons belabour each other thus, Theosophists—of whatever denomination—and the responsible section of the public, have a right to know what it is all about. May we suggest—since Mrs. Besant seems quite hopeless—that Mrs. Tingley do take steps to sue Mrs. Besant in

America, or in Madras, or both ; and do take occasion of this to have her "slanders" and her *bona fides* conclusively proved or disproved ?

(b) Annie Besant informs us (*The Theosophist*, Dec. 1912, p. 323) that "Lord Minto and Sir Arthur Lawley both told me that they had received her (Mrs. Tingley's) papers, though neither made any change in their generous attitude to myself personally."

Now I speak subject to correction, but it seems to me that when a person like the late Lord Minto, Viceroy of India, or Sir Arthur Lawley, Governor of Madras, thinks it his duty to convey information of this kind to the person or persons concerned, it is tantamount to a delicate hint that the matter shall be satisfactorily cleared within a reasonably short period of time. Pending which the attitude of the abovesaid highly responsible gentlemen to a lady of Mrs. Besant's standing in religious, educational and literary circles shall of course remain outwardly as cordial as before. But it also goes without saying that if the "slanders" continue unchecked for years, especially in the case of a person of vast international influence such as Mrs. Annie Besant, it will come to be regrettfully understood in responsible circles that the "slanders" may after all unfortunately not be quite groundless. Meanwhile caution will be privately commended

with regard to the person most dangerously implicated, *i.e.*, Leadbeater, as the warning conveyed by a "High Official" to Mr. Bhagavan Das (see Appendix) would seem to indicate.

* * * * *

2º I have not heard of Mrs. Besant taking any particular steps to satisfy Mrs. Tingley as to the baselessness of the "slanders." If anything (whether adequate or inadequate) has been done, it has evidently been wasted on Mrs. Tingley, who remains obdurate. Therefore we may immediately pass on to :

* * * * *

3º Has Mrs. Annie Besant taken any steps to sue Mrs. Tingley and others on Mr. Leadbeater's behalf and on her own ?

The answer is rather disappointing for those who, admiring Mrs. Besant for her imposing public activities, would like to see her cleared.

Mrs. Besant, as far as I am aware, has done nothing whatever to sue Mrs. Tingley and others for what she nevertheless persists in calling "malicious slander."

On the other hand she has—as will be found in the Pettit Correspondence published further on—pointedly suggested that Mr. Pettit should take indirect steps—on his own

responsibility and at his own risk—to force Mrs. Tingley to restore a number of compromising documents (Douglas Pettit's sworn statement, published below, being among them)—not by straightway suing her for slander and forgery or abetment of the same (as should be done if the documents were false)—but by threatening to rake up some old scandal that might be damaging to Mrs. Tingley's cause.

Does the reader clearly realise what this means?

It means that Mrs. Annie Besant, infamously slandered by Mrs. Tingley, sees no way of 'getting even' with her adversary save by having recourse to the same means which she considers criminal when used against her by that adversary.

Mrs. Besant, wanting to get a compromising document out of Mrs. Tingley's hands, proposes to resort to a kind of legal blackmail.

If there is *really* no other recourse for Mrs. Annie Besant, I am afraid Mrs. Annie Besant's case is hopelessly bad.

* * * * *

4º What has Mrs. Besant done to enlighten responsible Theosophists of the Inner and

Outer Sections? What steps has she taken to place those scandalous statements within the reach of grown-up members, so that they might clearly appreciate both the heinousness of the offence and the soundness of her defence?

It goes almost without saying, since we have waded so far through the intricate mangrove-swamps of Mrs. Besant's (spiritually) Napoleonic intrigues, that Mrs. Besant has done nothing to place *knowledge* of the wrong done to her within the reach of even the most earnest Theosophists. Whereby I do not mean to say that she has not proclaimed that wrong. She *has*, emphatically, and with potent shrieks, published the assertion of there being a wrong; but she has not published the wrong.

Why is it that Mrs. Besant, while calling upon credulous Theosophists to support her in her trials, has refrained from doing anything to enable sincere and self-respecting Theosophists to conscientiously and intelligently defend her? Do you, friend Reader, realise that I, for years, felt profound respect and admiration for her, and would have gladly expended in her service (had she supplied me with reliable data converging in a tolerable certainty of her *bona-fides* and of her opponents' *mala-fides*) whatever ability I am now using to expose her? And there are others, too.

Can it be that no conscientious and intelligent defence of her was possible?

Can it be that she was shrewd enough to perceive that the strength of her movement consists of good, earnest, and occasionally quite intelligent and very cultured souls, which, like Pegasus (but worse), startled by the splendour of her oratory and her accomplished spiritual poses, have, in the paralysis of wonder, allowed her, not only to slip into their steering parts the bit and bridle of her accepted leadership, but to cover their eyes with the close-fitting blinkers of her (and her colleague's) exclusive right to correct seership as well?

Can it be that she has 'omitted' to communicate true information because she knew that her best followers would be de-hypnotised by it (and her utter inability to rebut it), and that her movement would collapse for lack of efficient *worthy* supporters—or shall I say for lack of *victims*?

Not only has she not published (or circulated to responsible members) true copies of what was said against her (or rather against Leadbeater—implicating her as shield and abettor) but she has published very slanderous assertions—without the least attempt to *prove* them—suggesting, for instance, that an 'inconvenient' passage in a letter, partly in cipher, received from Leadbeater by one of his boy-

friends, was a deliberate forgery concocted to destroy Leadbeater. Was she not thus slandering the conscientious members of the American Section who wanted to see this parlous business dealt with in an efficient way? See Mrs. Chidester's second letter, published further on, and compare the sobriety of its tone (note the same in Mr. Pettit's case) with the rabid nature of Mrs. Besant's defensive utterances. Then wonder at the power of the glamour that can, for a while, grip hold of even such sober minds, and make them acknowledge Mrs. Besant as spiritual Teacher and executive Leader; and see for yourselves what a standing danger to sane and sober human progress such a woman, thus gifted, is. Finally ask yourselves whether *you* have, up to now, clearly *realised* the nature of your duty (and mine)—not to speak of having *done* it.

* * * * *

It has thus come to pass that the only accurate information which I, amongst other theosophists (I have since resigned from the "Society"—tho' by no means from the Movement), have obtained, *has been due to the Madras Law-Courts*.

All thanks to the Madras Law-Courts !

* * * * *

Before entering upon a study of the documents thus providentially disclosed for us by the Madras Law-Suits, let us draw up a brief

summary, part verified, part inferential, of Mrs. Annie Besant's tactics with regard to the Leadbeater exposures :

1. She has first agreed—Leadbeater being with her at Benares — February 1906 — to defend him on the plea of purity of motive, his advice, and any mild practice therewith, being in the nature of a hygienic prescription (by an adept in self-restraint) for the attainment of sexual self-control.
2. She has condemned him from a distance (June, 1906) when it has seemed to her impossible, in the face of the reports sent to her, to uphold *with success* the abovementioned plea.
3. She has made enquiries on the spot (1907) and has found out that Leadbeater's victims are by no means *demonstrably* ruined, that they are growing up into young men (several years having elapsed since their misadventure in 1903) and that they and their parents are not over-anxious for publicity which will compromise the boys' careers.
4. She has thus ascertained (in America) that an attempt to absolve Leadbeater of *all* objectionable *action* (inevitably involving others) will not be strenuously opposed by the only persons that might efficiently oppose it.
5. She has then (or had previously) arranged with Leadbeater a joint programme,

according to which he owns up to having given advice *only*—the outcome of a conscientious (and therefore persistent) opinion on his part, formed in his early clerical days, and based on some secret ‘purity’-methods declared, both by him and Mrs. Besant, to be known to Catholic and Protestant clergy alike. She, on her side, will as conscientiously and persistently *differ* from him in *opinion*, while rendering full tribute to the purity of his character, and therefore of his motive. He will stick to his opinion, while agreeing, in deference to her wish, no longer henceforth to express it as *advice*.

This is the outcome of very simple logic—almost too simple to be hers. “Since you, Annie, are sure that it will be ultimately possible to suppress the belief in my having *done* anything objectionable—or to relegate it to the realm of groundless slander, destined to die out for want of fuel in course of time—there remains only my ‘advice’ or rather the opinion which once prompted it. As to this, there can only be three classes of members in the T. S. : those who agree, those who disagree, and those who don’t much care one way or the other. Now I stick to my opinion and keep fast hold of those who agree and have all along been inclined to absolve me ; you, Annie, disagree with it and keep fast hold of those that disagree; the remainder will be fed

with glorious stories of the past and future, of which I shall henceforth share all the credit with you. United we stand ; divided, we fall. Amen."

6. She has, being excitable, occasionally deviated from this programme—wherefore he, being a steady goer, has treated her to mild but very suggestive reproach, with an occasional reminder. The admissions in her public letter to the T. S., in 1908, noted on pp. 128, 131, 153-159, 166-169, above, constitute such a lapse, which she has strenuously endeavoured to cover as we have seen in Chapter XI, above.

* * * * *

Now let us have a look at the 'slanders' in question—at least those of them (there must have been others) which the Madras Suits have disclosed.

They fall under three heads :

- (A) The Douglas Pettit Document, and correspondence relating thereto.
- (B) The Cipher Letter, and correspondence relating thereto.
- (C) The original letter from Mrs. Dennis, conveying the charges ; and correspondence relating thereto.



II

Some of the 'Slanders' and Cognate Documents
disclosed in the Madras Law-Courts, or since
obtained because of them.

(A) *The Douglas Pettit Document, and
Correspondence relating thereto.*

This purports to be a sworn statement, or affidavit, made by one Douglas D. Pettit before an American Magistrate. I publish it as it appeared in *The Hindu*, of Madras, with the names of two towns and a certain coast left out (I do not know why), and the name of the boy (which it might have been more considerate to suppress) published. His father's long letter (see further) is redolent with æonian theosophic patience. If the young man's worldly prospects suffer, I suggest that he make it the business of his life to fight sexual and other forms of vice, and the social hypocrisy that shields them all—thus offering the sad adventure of his childhood as fuel to the fire of his life. I, for one, am ready to welcome him as my brother, and share with him any shame that may befall. Not a single position can be won for the Race from the Powers of Darkness which it has deliberately evoked to rule it, without deliberate self-sacrifice. False shame and its satellite, suppression, have had their innings—more than their fair share. The time of reckoning is at hand.

1° Sworn Statement by Douglas D. Pettit.

Exhibit in C. C. No 1778 of 1913, Madras.

(from *The Hindu*, Madras, 14th April 1913.)

In the year 1903 I was visiting in the city of with my parents, and then and there met Mr. Charles W. Leadbeater. I was then thirteen years of age and Mr. Leadbeater from the first treated me in a very affectionate manner.

At his suggestion my parents consented to my accompanying him to on a pleasure trip. We remained in three months, at the expiration of which time I accompanied Mr. Charles W. Leadbeater to the coast, visiting *en route* a number of large cities.

Mr. Charles W. Leadbeater and myself occupied the same bed, habitually sleeping together. On the morning succeeding the first night that we slept together, and before we arose to dress, Mr. Charles W. Leadbeater explained to me the practice...[in question] and urged me to engage in the practice, giving as a reason therefor that it would aid me in overcoming any desire to have... [normal] intercourse with women—which desire, he told me, would develop in the course of nature at my age very soon. Mr. Charles W. Leadbeater also told me that the practice was recommended by his Master and teacher for that reason, and advised me not to speak of the matter to anyone.

This reciprocal practice continued for the greater part of seven months.

On leaving Mr. Charles W. Leadbeater I returned to my parents who expressed themselves as being very much shocked at my changed appearance and condition.

My health was greatly broken as a result of the practices mentioned herein. I have been under medical treatment since that time and I am now under a physician's care and, I believe, slowly regaining physical health.

I make this statement with the motive of thus giving a warning which may enable parents to protect their children from pernicious teachings given by those who pose before the world as moral guides but whose practices debase and destroy both children and men.

. being first duly sworn on oath deposes and says that he is the identical person who signed the foregoing statement, knows the contents thereof and each and every statement therein made is true.

(Seal)

* * * * *

20. *Copy of Exhibit 53 in C. C. No. 1778 of 1913, being a letter from A. P. Warrington, Corresponding Secretary of the Esoteric Section in the U. S. A. (since then made General Secretary of the American Section in place of Dr. Weller Van Hook, resigned).*

322, WILTON PLACE, LOS ANGELES,
CAL., February 6th. 1912.

My Dear Mr. Pettit,

Replying to your letter we do not know when Mrs. Russak is coming : per-

haps not until the Fall, unless something unusual transpires.

Thank Douglas for his good stroke in sending Miss. Forde to us; she is a great help.

Now as to your application for membership in the E. S., I submitted the same to the Outer Head, as I informed you I would do, and she replies just as I expected, and I think you will quite agree with the position which she takes when you think it all over quietly, dispassionately and impersonally. She says that it is necessary for you to make good the serious injury done to the T. S., before you can return to the E. S.; that you should try to get from Mrs. Tingley Douglas' signed declaration¹, for she has used this declaration and circulates all over the world the foulest slanders². *These slanders have been sent to all the officials in India, and our beloved leader adds that this is due to you and to your son. Could you not legally threaten Mrs. Tingley as to the use of the declaration, or in the matter of circulating any further slanders?* Your attitude toward the E.S., in wishing to come back, would not undo the harm which has been done, and it is necessary that something active should be undertaken to repair the mischief.

1. Published above.

2. See, below, Mr. Pettit's Letter, paras 4, 6, 10, 11, 14.

3. Italics mine—B.

In addition to this, the rules now are that no one is taken into the school unless he shows himself active in T. S. work.

I know this will seem to you like a large task, but I think in some way perhaps it can be accomplished. Think it all over quietly and if you are ever down in this part of the world, come and see me, and we will talk it over together.

Meanwhile, believe me,

Sincerely yours,

(Sd.) A. P. WARRINGTON.

Remarks on the Above.

I do not happen to know, at time of writing, by which party the above letter was filed¹. Nor do I care sufficiently to enquire. All I do know is that it had, on certain minds, the effect of neutralising to some extent the impression produced by Douglas D. Pettit's sworn statement. A responsible official Englishman, to whom both (but not the 3rd document hereunder) were shown, opined that the father's applying to rejoin the E.S., seemed to indicate that his son's declaration was not valid—that it had possibly been obtained under pressure while living among Mrs. Tingley's followers. No normal, unsophisticated gentleman would

1. It was filed by the defence—i.e., by Mrs. Besant's opponents.

conceive it possible for one whose son's life had been injured as Douglas Pettit's life must have been if the affidavit be taken as true, to apply, a few years later, for reinstatement¹ in the very Society controlled by those who had thus injured him. It is quite clear that the normal gentleman of to-day does not understand how the Theosophic leaven works in imaginative minds, paralysing normal impulse without *necessarily* awakening something better to take its place. Moreover, having no occasion to peruse Mr. Pettit's retort, which follows, the gentleman in question could not suspect that Mr. Pettit might be wishing to rejoin (coupling himself in this respect with Mr. Sinnett²) in the belief that there is, in the modern Theosophical Movement, a substratum of solid Truth which the worst abuses can no more disturb than storm-waves can the bosom of the deep--a substratum which he, as Mr. Sinnett (and perhaps myself as well) would gladly fight to *rescue from the hands* of Mrs. Besant and her accomplices when the hour of reckoning--which this book may possibly help to settle--should come.

It is therefore of the highest interest to have Mr. Pettit (senior's) reply to the above letter, in which he clearly asserts both his severance

1. Note that Mr. Pettit applies both for himself and his son.—Looks like the 'forgiveness of sins' run very much 'amuck.'

2. Whose opinion I quote in Chap. XIX, which see.

from Mrs. Tingley, whose methods he could not agree with, and the utter genuineness of his son's sworn statement, emphatically declaring (tho' it might ruin his son in the eyes of a prudish world) that the Leadbeater case involved, not merely advice, but

"certain other objectionable acts which it would be impossible to countenance on any wild plea of purity of motive."

Now here we have a "slander" uttered, not by the 'powerful and intriguing' Mrs. Tingley, but by an American gentleman of modest means, whom Mrs. Besant might well afford to "grind to powder" without any serious risk to herself or her religious and social schemes —unless she happens to be very much in the wrong.

Will Mrs. Besant prosecute?

* * * *

3^o. *F. W. Pettit's Rejoinder.*

[The following was not filed in Court, but was received during the course of the trials. I have no reason to doubt its genuineness.—B.]

526 CROCKER BUILDING
SAN FRANCISCO, CAL.,
March 8th, 1912.

Dear Mr. Warrington:—

If I have not written you it is because I am still awaiting Dr. Van Hook's decision relative

to our reinstatement as members of the T. S., as it is now over three months since our wish was made known to the General Secretary.

2. When I applied for reinstatement in the E. S. in October last, and you stated that it could not take place in any event before February, it never dawned on me that the General Secretary would hold up the applications as he has done. I naturally assumed that both Douglas and myself would be reinstated on payment of dues in conformity with an announcement made in the January, 1911 "Messenger," page 227, which reads.

"Reinstatement after lapse of membership on account of non-payment of dues may be effected upon payment of dues for the current year irrespective of the lapse of time since the membership lapsed."

3. I think it will be useless to make a demand on Mrs. Tingley for the return of the declarations, for I am certain that she will not part with them; and even if she should, she would be sure to secure notarial copies of them for use later if it suited her. I am impressed, therefore, to ask in view of this, whether the obtaining of these papers would prevent her in the slightest from carrying on the campaign you inform me she is now doing, or mitigate in any way the injury alleged to have been done to your Society?

4. You speak of "foulest slanders" having been circulated all over the world. Now—I wish

to know the nature of these slanders, for it is due to us (who are accused of giving them birth) that you obtain a copy of the document she is circulating so that we can see just what Mrs. Tingley is stating and how much more she has tacked on to what was given her.

5. I did at one time think (and so mentioned to you) that it might be possible to force Mrs. Tingley to give up the papers she has and keep her from further activities through threats of publication of certain very unsavory evidence on Court record in the Otis Case of several years back. In thinking this over, however, I have discovered that such a move might render me liable to a suit for criminal slander which I would have to defend ; and I am safe in saying that neither your society nor any individual member would support me to the extent of a dollar. So the idea is unthinkable and I have abandoned it.

6. Referring to the declarations given to Mrs. Tingley, you very naturally say "there was no need to place a dangerous weapon in the hands of the enemy." I will be frank and say that it was a mistake ; but when you read the circumstances that led up to this, I feel sure (if you are not dyed-in-the-wool prejudiced against us) that you will see how we—driven as we were out of the Besant Society—did what a majority of persons (even Theosophists) would have done in like circumstances, through sheer desperation. Let me endeavour to explain.

7. When we went to Seattle in early 1909, an attempt was made to get a better understanding

of the 'X.' matter, and to that end four prominent members of the Seattle Branch met and discussed it; as an outcome of this, Douglas made a voluntary confession (not about the 'teachings' so called, but of certain other objectionable *acts which it would be impossible to countenance on any wild plea of purity of motive*). The member to whom this was made gave out that he believed the boy was telling the truth. All the same, members preferred not to believe it and made us feel so. Later, when Mrs. Besant came to Seattle we were practically thrown overboard; and although I was urged by Mr. Mead and others to see her, I got a hint that I would be scouted and so I did not go.

8. In this position—Douglas in bad health and I out of work—was it at all surprising that we fell into the arms of Dr. Allen Griffiths who came along as the representative of Mrs. Tingley, treating us with every consideration? Later—in Nov.—I took Douglas to Point Loma where he stayed six months; and here I wish to say that notwithstanding I have fallen out with Mrs. Tingley for having dared to criticise her methods, I cheerfully acknowledge the great kindness extended to Douglas by one and all down there (leaving entirely aside motives) during his stay. It came home to both Mrs. Pettit and myself as a truly refreshing contrast to the (I had almost said brutal) treatment we have received at the hands of the Besant Society. To which you will rejoinder doubtless—why do I wish to return? Because I endeavour to con-

sider Theosophy as infinitely more than the personalities of its members—nay of its leaders ; and after all *my position is really not different from that of Mr. Sinnett*¹—for who was more pronounced against the administration than he—in 1907 ?

9. One hears a great deal about “Lost Opportunities” in the Theosophic world. If the Besant Society cannot perceive how at this juncture it failed to avail itself of an opportunity to display some kindness to a family who had gone through so much as the outcome of the questionable actions of one of its leaders—then it need not squirm if some of the causes set up are already bearing bitter fruit !

10. Some day, when the true balance of this deplorable ‘X.’ matter obtains within the Society, and its members’ judgments are not blurred by the activities of a leader, our position at the time I refer to will be better understood. The shout has gone up that a great leader has been wilfully slandered and an innocent man robbed of his good name. BY WHOM ? By a boy—half a century his junior—who, during the time he was with him in 1903-4, offered him a whole-hearted boyish worship and trusted him in a touchiug degree—as many who saw him (probably yourself among the number) will testify.

11. I am forced into mentioning this, for Mrs. Besant now DENIES everything. In an

1. Italics mine. See Chapter XIX.—B.

article on "Theosophical Worthies" in the Nov. 1911 "Theosophist" she says this of Mr. Leadbeater :

".....In 1906 came the terrible attack on him which struck him down in the midst of his usefulness. He at once resigned from the Society as H.P.B. had done in an analogous case in order to save it from discredit ; but he was none the less pursued with unrelenting malignity, the object being not the safeguarding of the Society but the destruction of the individual. Where he had sought to save he was accused of ruining."

....."Some have continued to pursue him with relentless hatred".....

I can only characterise this as an unfortunate utterance. Mr. Leadbeater's cause can in no possible manner be benefitted by any reference to a painful incident of his present incarnation.

12. Contrary to the belief of many members, we are far from blaming Mr. Leadbeater or anyone else for Douglas' condition. We look upon it as a piece of Karma that he has to work out ; but if this be the effect of some previous causes, so likewise is that which has come to C.W.L. and the T.S. in connection with this affair. The Law, as I understand it, is no respecter of persons even if they may be on the verge of Divinity. Why then seek to blame us ? Assuredly there must have been causes set up by Mr. Leadbeater for it to have been possible that he should run across Douglas ; and most

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assuredly the units that compose the T. S. have by some previous collective causes made possible the storm and stress through which it has passed and which it may encounter in the future !

13. There has been pain all around—to all who have been closely attached to this wretched affair. Surely—you as parent and all others who have not placed Mr. L. before their own children—can realize the anguish that Douglas' mother has gone through during the past five years. But what of that? To many it is not that she or anyone else suffered—but that the primal cause of all the misery suffered; and yet Mrs. Besant herself, in an article in the 'Theosophical Review' sometime in 1907 (if my memory serves me) laid great stress on the fact that in the world's history great ones have had temporary lapses—have fallen in fact—thereby acknowledging what zealous devotees have been endeavouring to contradict ever since.

14. The bare thought that Douglas went out of his way to make awful statements is too dreadful to dwell on. At present I am defending him less because he is my son than that I am certain that he has told the truth. I defend him as I would any other boy who was branded as ungrateful, untruthful and unreliable by the devotees of a leader who is said to be at a stage in evolution where he cannot err. There is no such stage this side of actual divinity and I make this statement on no less an authority than H.P.B. and challenge proof of denial. Finally,

I am defending the boy because long ago a Master of our revered Founder said that it was right to enter

"a valiant defence of those who are unjustly attacked."

15. All the same—if it can be proved that the statements made by Douglas and myself to Mrs. Tingley are false—then we are ready to publish an apology in any publication named. More—in view of the HEINOUSNESS of the offense, we will both of us make a public apology in the presence of Mrs. Besant, Mr. Leadbeater or any other official, at which the members around shall be invited at what would be a semi-public function not unlike the one whereat Dreyfus was relieved of his sword and (saw it) broken in his presence as the highest mark of disgrace to a military man.

16. It has been an enigma to me why the officials of the Society have so persistently held aloof from us. From the time in 1906 when Mr. Fullerton was urged to write to us, down to the present day, I have never been able to understand why no effort has been made on their part to "get together" with us and talk over this wretched business in mutual trust and confidence. Even when Mrs. Pettit saw Mrs. Besant in London in 1907, she came away with a painful impression that there was no great sympathy for her in that direction. Yet six years ago I persistently stated that if such an affair had come up within an organization of balanced people, it

would have been settled for all time in twenty-four hours.

17. What I have said does not in the least imply any feelings on our part against anyone in the Society—not even Mr. Leadbeater. Circumstances, towards which the attitude of the powers that be are largely responsible, have brought about unfortunate results and complications with a rival movement which are to be deplored. So far as we are concerned, if it is the President's wish that we stay out of the Society, there is nothing more to be said about it. Whatever the real issue of all this is to be, I shall wish the Society the very highest judgment in the many problems it may be called upon to solve, coupled with the hope that it will acquit itself with more discrimination in the future than it has displayed in the past.

18. I am not writing at this length with a view to getting up a discussion—far from it—but merely to place on record our position in the matter which a few may care to know about; more especially on what has happened regarding the objectionable *acts* mentioned in the statements as distinct from the so called "teachings" which many members, I understand, sincerely endorse and are advocating as a solution of the sex-problem among the rising generation.

With kind regards,

Yours very sincerely,

(Sd.) F. W. PETTIT.

REMARKS ON THE ABOVE.

Paras. 1 & 2. When Mrs. Besant wishes to reinstate C. Jinarajadasa and C. W. Leadbeater whom she needs, she proclaims that the T. S. has no moral code. None may be excluded on grounds of moral eccentricity.

When she wishes to get rid of the German Section which has frankly barred her wire-pullers of the Star in the East on account of their double-bottomed methods, she says they have violated the neutrality of the T. S., which can exclude none on grounds of opinion. The whole German Section is excreted.

But when she wishes to shut out the Pettits—father and son—whose morals are certainly no worse than she and Leadbeater have made them, and whose opinions are theosophically quite orthodox—but whose painfully obvious candour would probably soon raise obstacles in the way of her policy in America, *their applications are simply "held up."*

How is this done?

Simply thus:

The Secretary (Dr. Van Hook) writes to Mrs. Besant that those bothersome Pettits have applied for re-admission. He is "holding up" their applications pending *advice* from her.

Mrs. Besant replies, saying that she cannot interfere with the private affairs of sections. Dr. Van Hook is to follow his own discretion in the matter.

The applications vanish.

On enquiry, it may be found that Dr. Van Hook is acting "strictly under orders from his chief," and is in no way responsible.

And that Mrs. Besant "has given no orders" and is in no way responsible.

Say, Friends, isn't it neat¹?

N. B.—Such is the Will of the Hierarchy—they that question it "Shall be ground to powder."

Para. 3. I wonder whether Mr. Pettit's "declarations" does not imply that there is yet another—and perhaps more compromising—document (or possibly more than one). . . . Let us not enquire further.

Para. 4. A very pointed enquiry. I wonder whether it has been answered, and

1. This wonderful method I may fairly claim to have discovered at my own expense. See the sample exposed in *My Heresies*, Appendix. It is the method by which I was 'frozen out' when I had resigned the E. S. while retaining membership in the T. S. Again, in this year's polemics, she has had the face to write, in answer to a stricture of mine, that "she had never issued a single order."

how ; and shall willingly let you know in some forthcoming (D. V.) volume. I always put "D. V." now, when alluding to the future, as I do not know how long Mrs. Besant's Esoteric Prussian Army will deem it expedient to let this my present incarnation run on.

Para. 5. Again "papers," and a tolerable modicum of worldly commonsense.

Para. 6. Again "declarations." I would very much like to know what *else* there is.

Para. 7. "Not. . .the teachings . . .but . . .certain *other objectionable acts* which it would be impossible to countenance on any wild plea of purity of motive."

[THE NEO-THEOSOPHIC INFERNO. INTERLUDE.

Besant-Cerberus & Co :—

i. *Exoteric Mouth* (Voice insistent, persuasive, plausible, challenging in turns): "Merely his *opinion*, I tell you, which he gave in two or three extreme cases to *save* boys from ruin. Any further suggestion than this is a slander. It goes without saying that I myself have *always*¹ regarded this *advice* as ex-

1. By prearrangement—whereof C. W. L. opportunely reminds her when she gets excited, and forgets her cue. His mind is less flighty than hers, and a constant impression one gets from his letters to her is that *he is prodding her*, though with extreme

tremely mischievous and dangerous. But I know *him* for a thoroughly good and pure man, whose innocence God Himself would blush to question."

ii. *Esoteric-(Section)-Mouth* (Voice curt, decisive, final) :

"It was the only advice practicable in those cases."

iii. *Innermost Circle Mouth* (Voice . . . of the Silence) :

"To the pure *all things* are pure."

[*N. B.* This is not a quotation from Mrs. B.—*B.*]

iv. *All three Mouths in Chorus* (A blend . . . to bring down flowers from the sky) :

"The Theosophical Society has no moral code ! ! ! ! ! "

v. *C. W. L.'s Voice* (Muffled, from underneath a heap of draperies) :

respect—as a steady-going subordinate reminding his superior of some point which he (the superior) is overlooking in a scheme which is really (. . . I mean, 'officially ') his all the time.

See in particular Exhibit H in the *Alcyone Case* (Appendix, p. xxiii) dated Harrogate, 30th June, 1906. "You speak of defending the advice I gave ; but you cannot defend it, because you do not agree with it, as you have said clearly from the first; therefore the clamour of the American Executive against you is silly. All that you can say (when you think it necessary) is that you know my intention in giving such advice to be good. . . . " [Italics mine.—*B.*]

"But in explaining matters to you I did not speak of rare cases, but of *all* where *absolute abstention* was obviously not possible¹.... Besides, I knew it to have worked well with *many* in my Christian days ! "]

* * * * *

Para. 8. (Last sentence) Yes, Mr. Sinnett *did* rejoin. Mrs. Besant perhaps suspects why. That is why she does not want others of the same ilk to rejoin. Loyalty to the T. S. and its impersonal purpose² is a potent antidote to 'loyalty' to Mrs. Besant. There are many among her ardent followers, whom she has successfully hoodwinked up to now, in whom that antidote will suddenly begin to operate one of these days, and will painfully but sanatively drive her "personal loyalty" poison out.

Paras. 9 & 10. Every sane reader with a heart free from neo-theosophic virus will wholeheartedly endorse this. Note again the "questionable actions."

Para. 11. Are you beginning to understand that L.'s abominations at their worst are next to nothing compared with this erection of duplicity into a world-wide system by a

1. C.W.L. to A.B., 29th Aug. 1906. Ex. 41 in C.C. No. 1778, 1913, Madras.

2. Or even to abstract Mahatmas.

'spiritual' leader of world-wide influence? Truly the most shocking of bodily sins is as nothing to *the lie that shelters it*.

Para. 12. Illustrates the current effect of the "Doctrine of Karma" upon the best of Theosophists. It produces, in connection with matters of *judgment*, a blunting of the moral sense which works in two complementary ways: 'egoistic' and 'altruistic':

(a) In naturally 'bad' people: It makes them absolve themselves for having ruined others.

(b) In naturally 'good' people: It makes them absolve others for having ruined them.

Both are fatal, the truth being that Humanity requires forgiveness of others *for our own sakes* combined with strict justice to others *for their sakes*. Every parent knows this, as also that the law remains comfortably in hiding until such time as someone makes up his mind to put it into operation. The only possible way of combining these two duties (forgiveness and justice) is to nourish the former inside while giving the latter full play in outer act. Otherwise good men and women of the Pettit type¹ (unless victimised as the Pettits were, and driven, against their

1. Which I acknowledge to have been dominant in me until... not very long ago.

inclination, to protest) are the strongest bulwark of unscrupulous 'spiritual' leaders such as Mrs. Besant.

Note that whereas *in theory* the Doctrine of Karma explains present *circumstance* by past action, and thus dooms present action to rigorous future consequence, it is with regard to Mr. L.'s objectionable present *action* that Mr. Pettit uses the term, "a piece of Karma." What was intended to give Mr. Pettit endurance in regard to painful (to him) *circumstance* is used to make him morally callous as to another's evil *action*. Not, mind you, that the Law of Karma may not be perfectly true; but that it does happen to work objectionably *in practice*, with the average man and woman of the present day, and to paralyse spontaneous moral impulse, both defensive and offensive. It tends to make the Theosophical Society, useful, or even indispensable as it might be as an engine of enlightenment, somewhat of a nuisance in connection with practical affairs—education, philanthropy and so forth.

It seems to me that the Theosophical Society is really intended to help philosophically-inclined persons (such as Mr. Pettit shows himself to be) towards subjective liberation from world-error; and to place, through them, enlightenment nearer within reach of those who thirst for it, without pressing it upon them either overtly or covertly. It never was

intended to become the propaganda-cult which Mrs. Besant has made it—nor was it intended to become a tool for *directly* organising current¹ education, popular philanthropic service, political agitation, and suchlike laudable ventures better left to bodies of men and women less alienated from normally accepted views and beliefs.

It is somewhat curious that this view of mine is exactly that held by the (now) sainted Mr. Jinarajadasa a few years back. I remember his entering a mild protest against the direct organisation by the T.S. of a number of 'Leagues of Service,' which he said were warping it from its true purpose and encroaching upon the task of well-qualified outsiders.

It may be (rightly) countered that, such social and other service being the best the normal Theosophist is fit for, it would be unnatural to restrain him (or her) from undertaking it. To which I can only reply that the above-said 'normal' Theosophist, having, as a rule, less than an inkling of the true purpose of the Society and of the responsibility which membership in it (if properly understood) entails, *has no business to be in the Society at all*. It is the recruitment that is at fault. Desire for success on the part of the 'leaders' has drawn in a lot of hare-brained enthusiasts, and these

1. The word is used with deliberate intent.

in their turn have impressed into membership the veriest rubbish, until the Theosophical Society, with comparatively rare exceptions, is clotted with members who haven't a notion of what Theosophy really means, and are therefore absolutely incapable of exercising, either individually or collectively, a truly Theosophic influence, for illumination, expansion and uplift, upon the 'Spirit of the Age.' The Theosophical Society is now purely and simply *a new cult*. All thanks to Mrs. Besant for having helped to make that patent. Repudiation of its own sectarianism makes it a less than honest cult. Since its Motto and objects define it as something far other than what it has now patently become, we may well say that the Theosophical Society is an abortion. The task it should have collectively performed has been and is being individually performed, in the philosophic field, by thinkers like Bergson and Eucken; in the poetic and literary field by mystics like Tennyson, Emerson, Whitman, Carpenter, Mæterlinck, Tagore; in the political and economic field by Norman Angell and others; in the ethical field by James Allen, Trine and many others; in the educational field by reformers such as Maria Montessori and the organisers of *simple* educational reform in India¹; in the religious field

1. I have particularly in mind Lala Munshi Ram, of the Hardwar *Gurukula*, and the devoted group in Rabindranath Tagore's school at Bolpur.

by Shri Ramkrishna, Vivekananda, Abdul Baha, Thomas Campbell and all who are contributing to the truer, deeper and more comprehensive in-and-outlook which the coming times demand. But let me not digress.

Para. 13. Just so.

Para. 14. *Ditto.*

Para. 15. Rather useless, I should say.

Para. 16. The enigma is rather why the officials of the T.S. haven't sued the Pettits for slander and perjury. Yea, why ?????

Here again the "Law of Karma" has gone to good Mr. Pettit's brain so that he cannot see a plain practical issue. The officials of the T.S. shun him because he holds their reputation in his gentle hands, and they cannot, under modern conditions, exterminate him. Does he not see that they are half-afraid of what he knows, and half-secure about his brain being too far narcotised with "the Law of Karma" to *use* his knowledge against them as it should in all fairness be used—as I am at last using mine. They are surely shrewd enough to know (shrewdness need by no means imply *intelligence*) that their bringing him back into association with them will sooner or later drive him to resent their shuffling beyond endurance. In touch with them, he is a constant danger. By himself (comfortably tied up with "the Law

of Karma") he may collapse into mere harmless jelly—at least that is the "grinding process" which they devoutly pray for. So the safest thing for them is to quietly, but systematically 'freeze him out.' Wherefore I offer him this book as a pinch of snuff, trusting that it will help him to sneeze out the "Law of Karma" from his long-suffering head, and *do his duty*, as I, herein, do mine.

Para. 17. All very well on the 'Buddhic Plane,' Dear Brother Pettit. I'm with you *there*. Meanwhile please join me *out here* in doing what will help save others from our fate *and worse*.

Para. 18. Again the "objectionable *acts* . . ."—as distinct from the "so-called 'teachings' which many members etc. . . ." Interested—if not edified—to hear that the Californian leaven (Leadbeater, Van Hook & Co's) is working in the States.

Enough.

QUESTION :—*If there is no evidence as to anything beyond 'advice' in Mr. Leadbeater's case, why does not Mrs. Besant get this slander —more still, the worse slander as to her being an abettor and a liar—thrashed out in the American Courts as it should be?*

Shockingly slanderous statements appeared in *John Bull*, London, Feb. 6th & 13th, 1909,

and were also filed as exhibits in Madras. Why does not Mrs. Besant get these thrashed out in London where, according to her latest statements, perfect Justice can be had for the asking? Why does she confine such laundry-work to Madras where the Courts are, to her mind, both incompetent and corrupt? She has plenty of means (in the pockets of her devout followers) for bringing delinquents to the bar and having her cases set forth by the best legal talent in any country in the world.

Why does she not do it ???????

Can it be that she really has no case, and is running the next Saviour on pure bluff ???

*(B) The 'Cipher-Letter,' and Correspondence
relating thereto.*

1^o *Mrs. Chidester's First Letter.*

Copy of Exhibit 62 in C. C. No. 1778 of 1913, Madras.

Philadelphia, Pa. May 28, 1906.

Dear Mrs. Besant:—

I enclose herewith :

- (1) Copy of a private note, containing cipher paragraph, [from] Mr. Leadbeater to H. Z***.
- (2) Copy of statement from H. Z*** to Mr. Fullerton.

(3) Copy of statement from Mrs. Kate Z*** to Mr. Burnett in London¹. The private note mentioned above was handed to me by the mother of H. Z***. Her statement to Mr. Burnett *gives full history of the note*² and states briefly but plainly the parents' side of the case—which up to this time *has been ignored* in the correspondence on this serious matter. The note is self-explanatory so I shall not tax your time with a long letter, but wish to call attention to a few important points.

First:—That this boy states that he did not go to Mr. Leadbeater for help, but that Mr. L. *approached him* and gave the teaching unasked. Coming from one whom the boy regarded as a great teacher he accepted it without question and practised it for a year (Mr. L. continuing the instruction in private notes) before the parents had any knowledge as to the nature of the private instruction. [Italics mine so far.—B.]

Second:—In the private note Mr. L. connects H.'s psychic experiences with his practice...[in question—B.], indicating that the teaching was a Hatha Yoga practice to artificially force psychic powers.

Third:—Mr. L. seemingly does not regard his deception to parents as worthy of comment or explanation.

Fourth:—To members generally Mr. L. gave the Theosophic teaching in regard to the use of the sex.

1. Nos. (2) and (3) were not filed. I have never set eyes on them.

2. Italics mine—B. It is a pity that (2) and (3) are missing. I shall be thankful to whoever can supply them for future editions—

functions while to immature boys he secretly taught a practice diametrically opposite.

Mr. Jinarajadasa's action in April in writing to seventeen persons on this matter has led to wide publicity, as some of the persons written to have written to others and requests for full facts are daily received. A devoted friend of Mr. Jinarajadasa's in Chicago secretly copied your letter to Mrs. Dennis and Mr. Leadbeater's letter to Mr. Fullerton and has sent copies to numbers of people, apparently for no other reason than to frustrate Mrs. Dennis' expressed wish that these letters should not be generally circulated.

Mr. Jinarajadasa is active in his endeavour to create a faction whose watchword is "Devotion to *personality*," and some of our members, utterly bewildered as to the moral principles involved in our problems, are beginning to defend the teaching of...[in question—B.] and are quoting you in support of it. Just now Mr. J. is directing most of his energies against the Corresponding Secretary. He has sent out circular letters, in one of them quoting himself as the "only 111^o member in America who has confidence in Mrs. Besant's sincerity, etc." In one place a few days ago I found non-E.S. members discussing this matter and they asked me in regard to it. All this has made necessary a letter from the Corresponding Secretary to E. S. members, going more into details in regard to this matter than would otherwise have been necessary.

For myself, Dear Mrs. Besant, I do believe in your sincerity of purpose. You have been, and are still, my greatest teacher. Your teachings have for many years been my guide in life, and it is in following them that

I have been forced to take issues with you now in your decision to keep Mr. L. before the world as a representative Theosophic teacher.

Knowing that you have not yet had all the facts I am sending you the private note, which is the most convincing evidence yet received. It came to me unsolicited—the parents having decided that it was their duty to put it into the hands of the investigating committee,—and it and the statements from the mother and son were mailed to our commissioner, Mr. Burnett.

Still hoping for light to come out of all this darkness, I remain,

Gratefully yours in devotion to truth,

Elizabeth M. Chidester.

(The 'Cipher-Letter.')

[This letter is unfit for open circulation and sale. I shall therefore have it printed or otherwise reproduced as a private pamphlet, with a comment of my own clearing up at least one essential point of this unfortunate 'X' affair, which I believe very few have as yet understood. Any responsible person—official, medical practitioner, educationist, lawyer &c., not to speak of theosophists—requiring it, may write for it to The Manager, 'Vyasashrama,' Mylapore, Madras, enclosing (for India) 1½ as. stamps. Enquirers from abroad should send 1d. or equivalent, plus the requisite postage, by money-order.

I shall here merely describe the cipher-letter to the extent necessary to make clear the references to it which occur in the correspondence which follows. That correspondence I must publish here, as it throws light on Mrs. Besant's policy and shows as in the previous series, how reasonably Mr. L.'s 'persecutors

wrote in support of their 'slanderous' evidence, while the hysterical excitement and shiftiness was, and is, all on her side.

Description: The 'cipher-letter' consists of two paragraphs containing respectively about 150 and 90 words. Only 87 words in the second and shortest paragraph are in cipher. There follows a translation of the cipher portion, made by the boy himself by means of the key given by Mr. Leadbeater.

The first paragraph begins with an expression of endearment, and mentions that the cipher will only be used when dealing with "some of the most important matters." This obviously refers to the second paragraph in which the cipher portion occurs. The rest of the first paragraph enquires about the boy's psychic experiences—evidently a concomitant of the 'practice' in question.

The second paragraph deals entirely with the objectionable practice, beginning with congratulations as to "growth" and "results" and going on (in cipher) to definite advice. The penultimate sentence, of five cipher words—not at all 'isolated from the context' (see discussion which follows) but following upon 31 previous cipher words which are still more objectionable when properly understood—has become more or less public property, and is referred to in the correspondence which follows. It eulogises sensuality as being "so pleasant." We may call it the "sensation" sentence for convenience in reference.—B.]

Mr. Leadbeater's defence practically consists in 'not recognising the letter *in its present form*' and in not remembering having used the "sensation" sentence "with regard to any sexual act."

Mrs. Besant admits that the cipher "...*was... sometimes used* in correspondence with the boys..." [Italics mine.]

Mr. Leadbeater, under oath (Alcyone Case), declares : "No, *I never wrote in cipher...*"

Whence we may infer either that he lied or that his boy-secretary wrote cipher-letters to his dictation or under his instructions.

Mrs. Besant suggests that the letter is a fabrication because it resembles an indecent letter written by someone else to one of Leadbeater's boys with a view to coaxing a confession out of him.

The evidence may or may not be convincing, but the defence is certainly not convincing at all.

N.B.—I leave out the boy's name in this case, as there is no evidence (such as Mr. Pettit's letter affords) of preparedness to suffer in the interests of truth.

2^o *Mrs. Chidester's Second Letter.*

Copy of Exhibit 63 in C. C. No. 1778 of 1913,
2321 Madison Square,
Philadelphia, Pa.,
December 9th, 1908.

Dear Mrs. Besant,

Not long ago I received from Miss Ward a letter together with a copy of her printed letter to the members of the British Section, and later she was kind enough to send me a copy of your "A Letter to the Members of the Theosophical Society."

With much that is in your letter I am heartily in accord as every right-minded F. T. S. must be. But there are also some statements to which I must take

exception because they are at variance with the facts as I know them. I refer more particularly to those that relate to the Cipher-letter, of some of the facts connected with which I have personal knowledge. On page 11 you make (quite unintentionally no doubt) what seem to me some serious errors both of fact and of inference, classing the Cipher-letter with the Coulomb and Pigott letters (as I understand it the Coulomb and Pigott letters are regarded as being forgery) and state that it has been "widely circulated" and has been "carefully kept away from Mr. Leadbeater." I shall take these up in the reverse order to that in which they appear in your letter.

First :—As to the Cipher-letter being forgery.

When on September 28, 1907 you were shown the original Cipher-letter, you did not in any way or manner question its genuineness nor did you attempt any explanation or defence of it. Nor do I understand that Mr. Leadbeater has ever denied writing it. Furthermore you virtually authenticate it in the first part of the paragraph dealing with it on pages 10 and 11 of your letter.

I do understand however from Miss Ward's printed letter and from other letters received from England that some of Mr. Leadbeater's friends claim both that it is a forgery and that it has been tampered with—sentence transposed, etc.

That there may be no further uncertainty in regard to this, [I enclose] a photographic reproduction of the Cipher-letter, showing it exactly as it was when placed in my hands by the parents of the boy, with my sworn statement to the effect, together with the key of the

cipher. These speak for themselves. I am also sending by this mail to Mr. Leadbeater and to Miss Ward, like photographic reproductions together with the copies of this letter, all registered.

Second:—As to its having been “widely circulated.”

It has not had wide circulation so far as my knowledge goes, but on the contrary has had an exceedingly limited circulation. If “widely circulated” at all it has been so by Mr. Leadbeater’s friends and supporters and not by myself or by those who oppose his course. That neither Miss Ward nor apparently other members of the Advisory Board in England had seen a copy of it up to September 25th of this year, is evidence that it could not have been “widely circulated” there, nor has it been here in America unless, indeed, quite recently—and I have no knowledge that even this has been the case.

For more than two years the original has been in a safe-deposit box and save when taken out to be photographed, has been shown to only two persons in that time, one of them being yourself and the other Mr. Burnett.

My records show that only six copies of this Cipher-letter were sent or given out by me, all of them in May 1906, save the copy given by me to Mr. Warrington at the Convention in Chicago in September, 1906. These were sent or handed to the following six persons, namely : Mrs. Besant, Mr. Fullerton, Mr. Burnett, Mrs. Davis, Mrs. Dennis and Mr. Warrington.

Of these six Mr. Fullerton returned his copy to the parents of the boy, Mrs. Dennis returned hers to me,

and Mrs. Davis destroyed her copy soon after it was received by her.

This leaves outstanding the copy sent to yourself, the copy handed to Mr. Warrington and the copy sent to Mr. Burnett. Mr. Burnett informs me that he has never allowed his copy to go out of his hands or his sight, and that he has never allowed it to be copied. I have used the same care with regard to the original.

This should be sufficient to show you how careful I have been in withholding this cipher-letter from circulation and from publicity. One reason for my conservatism in this was the protection as far as possible of the boy, another being the protection of the T.S.

Third :—As to the statement that "it was carefully kept away from Mr. Leadbeater." This is not true so far as I am concerned nor as far as my knowledge goes.

On May 28, 1906, I wrote you sending a copy of this Cipher-letter (one of the first made) together with a copy of the statement of the boy, and a copy of a letter to Mr. Burnett from the boy's mother. The receipt of my letter containing these inclosures you acknowledged under date of July 3, 1906.

A copy of the cipher-letter was not sent to Mr. Leadbeater at the time I sent a copy to you because I had previously been informed by Mr. Burnett that Mr. Leadbeater had left England and that his address was not known, this information coming to Mr. Burnett from the then General Secretary of the British Section, Miss Kate Spink. Had I known his

address I should certainly have sent him a copy, but believing that you were or would be in direct communication with him, I took for granted that you would send or show him the copy sent by me to you on May 28, 1906.

I believe that the foregoing states clearly the facts as known to me, and I feel sure that you will see the justice of giving *this correction the same publicity that you have given the statements that called it out.* [Italics mine. Mrs. B. has done nothing of the sort.—B.]

There appears in the same paragraph on page 11 another statement on which I shall comment and which reads : "Then follows a sentence, *unconnected with the context,* (italics mine) on which a foul construction has been placed..." [Italics Mrs. Chidester's—B.]

I of course am not certain as to just what sentence you had in mind when writing. If it is the one quoted by Mr. Fullerton (as I presume it is)¹ then I can only say that the sentence appears in the letter in cipher and as an integral part of the second and last paragraph beginning "Turning to other matters;" and I submit that this sentence can scarcely by any fair construction be regarded as "unconnected with the context." You will also notice that of the two paragraphs, it is in the first that reference is made to an "astral experience" and that the writer of the letter states that it is better for him to write in cipher "about some of the most important matters"—this obviously referring to the matters dealt with in the

1. *I.e.*, the "sensation" sentence of the cipher-letter. Mrs. Chidester's surmise is correct.—B.

second paragraph. It is in this second paragraph that the incriminating advice is given. There are thirty-six words in cipher in the original, not including the symbol.

This whole matter has been most painful to me as it has been to all of us, and no one regrets more than I the necessity that compelled me to take such action as I did. While I believe your present position a mistaken one, and while my conscience compels me to differ from you, I do not forget how much we all owe you, and for this I shall ever feel grateful. Believe me,

Sincerely yours,

(Sd.) ELIZABETH M. CHIDESTER.

NOTE.—Space forbids my quoting Mrs. Besant's "*Letter to the Members of the T.S.*" in full. It has been already referred to on pp. 126, 131, 154, 158, 167, 169, above. I quote here the two paragraphs—(a) and (b)—relevant to the present issue, one of which Mrs. Chidester refers to. The whole would occupy at least 20 pages.

(a) I have had in my possession for nearly two years a letter from one of Mr. Leadbeater's most prominent enemies addressed to a boy whom Mr. Leadbeater was said to have corrupted, in which, with many caressing words, he tried to coax the boy into confessing a criminal offence, used a phrase stronger than that which has been taken, in Mr. Leadbeater's case, to

imply impropriety, begging the boy not to show the letter to his father, and to destroy it when read ; the lad, utterly ignorant of what was suggested, took the letter to his father, and the father indignantly sent a copy to me. I have seen also the original.

I do not see how this exonerates Leadbeater. It can hardly make matters worse, at this stage, to say that the father in question is our good friend Mr. Pettit, and that the obscene correspondent is Mr. Fullerton¹, since deceased in an asylum. The absurd confidence shown by Mrs. Besant's victims in her ultimate goodness and rightness, even after they have been repeatedly disappointed, does not make it at all improbable that Mr. Pettit, if he sent that letter to Mrs. Besant, sent it simply to show her how the mischief had spread, and hoping that she would still do something to remedy it. Mrs. Besant's defence, here, consists in trying to make us infer that L. has done no wrong because, forsooth, F. has done worse wrong. Note that F. is a past associate of L.—perhaps a victim. F. has since turned accuser. But any student of psychopathy knows that relapses are apt to occur, even after

1. "Did you see that awful letter that he wrote to Douglas Pettit ? Mrs. Tuttle says that *she sent you a copy of it.*" C.W.L. to A.B., February 14th, 1907. Ex. 51 in C.C. Mrs. Besant's use of the term "impropriety" (see previous extract) where the most dangerous form of sensual aberration conceivable is being inculcated, is, to put it mildly, 'somewhat queer.'

the most sincere professions of abhorrence. There is an inner war between two states of consciousness, or subsidiary personalities, the one still delighting in what the other abhors, and lurking in subconscious regions pending an opportunity of invasion, when it will overwhelm the brain and vent itself in utter disregard of the professions and activities of its respectable 'other self.' Hence, in a case like F., a double desire—to expose the wrong and to delight in it—the latter taking advantage of the investigations necessitated by the former, and leading ultimately to exposure and confinement in an asylum. This I regard as a mercy of fate. Far better, for such a one, to be put 'out of the way' than successfully shielded and left at large with a lurking demon in constant attendance.

(b) Much has been made of a "cipher-letter." The use of the cipher arose from an old story in the *Theosophist*, repeated by Mr. Leadbeater to a few lads; they, as boys will, took up the cipher with enthusiasm, and it was subsequently sometimes used in correspondence with the boys who had been present when the story was told. In a typewritten note on a fragment of paper, undated and unsigned, relating to an astral experience, a few words in cipher occur on the incriminated advice. Then follows a sentence, unconnected with the context, on which a foul construction has been placed. That the boy did not so read it is proved by a letter of his to Mr.

Leadbeater—not sent, but shown to me by his mother—in which he expresses his puzzlement as to what it meant, as he well might. There is something very suspicious about the use of this letter. It was carefully kept away from Mr. Leadbeater, though widely circulated against the wish of the father and mother, and when a copy was lately sent to him by a friend, he repudiated it in its present form, and states that he had never used the phrase with regard to any sexual act¹. It may go with the Coulomb and Pigott letters.

There is certainly “something very suspicious about” this shuffling defence. We know there are inaccuracies in it, some of them having been pointed out by Mrs. Chidester. This being so, we do not at all know what value to attach to uncorroborated statements, such as that about the boy’s puzzlement, evinced by an undespatched letter, etc. . The same is the case with little bits of comment slipped in, just for effect, by this veritable adept in suggestion. Take, for instance, such phrases as “utterly ignorant of what was suggested,” “indignantly,” and so on, in the previous extract.

There is every indication of the letter having been received direct by post from Mr. Lead-

1. . Perhaps he used it with regard to the exhilaration experienced when the ‘astral body’ is set free (?) It is unfortunate that the whole of the paragraph, from the very beginning which is not disputed, points to sexual malpractice.—B.

beater. If anyone has tampered with it, it is his own secretary, under his own benign influence. The whole thing—shuffling 'defence' included—is unspeakably sickening.

* * * * *

I think I had better conclude this painful chapter by publishing Mrs. Dennis' first letter which, with a similar one from Mr. Fullerton to Mr. Leadbeater, opened this whole miserable case. I shall also publish Mrs. Besant's answer to Mrs. Dennis and her subsequent letter to Col. Olcott on the subject. Leadbeater's answer to Mr. Fullerton will be found¹ in *Mrs. B & the 'A' Case, App. pp. xxxiv-xxxvii.*

(C) Mrs. Dennis' First Letter, containing the Charges against C. W. Leadbeater; and some of the Correspondence relating thereto.

1^o Mrs. Dennis' Letter. (Ex. 4 in C. C. No. 1778 of 1913).

[A considerable portion of this having been published in *Mrs. B. & the 'A' Case, App.*, pp. xxxii-xxxiv, I merely supply the essential part omitted there, being the evidence of the mothers of two boys, *direct* in the First case.]

The testimony given by the mother of one boy :—

" He was nearly fourteen years of age when the occurrence took place while travelling with Mr. Lead-

1. Much bowdlerised.

beater ; and on his return he met my enquiries as to the cause of the hatred which had obviously grown up between himself and Mr. L. with the statement : ' Mother, I shall never tell you, but if you knew what I know, and had heard and seen the things which I have seen and heard, you would not wonder.' Later rebukes for his antagonism again brought out the words ' Mother, you do not know all.' This attitude of secrecy was maintained for several years with an increased contempt shown at every mention of Mr. L.'s name. A few months ago rumours reached me of charges of immoral sexual practices by Mr. L. with boys having been made in India, and the same having been suspected in England. When he was again questioned he testified that Mr. L. had taught him to practise self-abuse. When asked what reasons he gave for teaching him such practices he said : ' Mr. L. told me that it would make me grow strong and manly.' Asked his reasons for concealing these facts so long from his parents, he said, ' He made me promise not to tell.' "

The testimony of the mother of the second boy :—

The mother of the second boy noticed with sorrow and regret that the relations between Mr. L. and her son had become strained and that some change, the cause of which she did not understand, had been the result of a short visit which he had made to Mr. L. when fourteen years of age. After this visit she noticed that the tone of his letters to Mr. L. was changed and that he never answered Mr. L.'s letters to him without repeated reminders from her of his neglect, whereas, before the visit, frequent, intimate and affectionate

letters passed between them. When the mother questioned him with regard to his loss of kindly feeling for Mr. L., the boy always replied, "Mother, I cannot tell you." Before his visit to Mr. L., it would have been his greatest joy to travel with him and help as * * * *¹ did; but after his visit, when asked, "Would you like to travel with him?" he replied firmly: "No, I never would." After learning of the charges made against Mr. L., the mother again questioned the boy. With great reluctance he admitted the facts of Mr. L.'s immoral conduct and in reply to the question, "When did it happen?" he said, "The very first night I visited him, when we slept together." When asked what excuse Mr. L. gave for such conduct, the boy's words were: "Mother, I think that was the worst part of the whole thing. Somehow he made me believe it was Theosophical." He could not however give her fully the line of Mr. L.'s sophistical reasoning about it. From the first the boy so plainly showed Mr. L. his aversion to such practices that Mr. L. made no further advances or allusions to the matter, and he very plaintively said to his mother in telling her of the fact, "After that, mother, he acted as though he did not like me any more, and I was glad to come home." While Mr. L. exacted no actual pledge of secrecy from this second boy, the boy said that it was evident that he took it as a matter of course that he would never mention it.

Only after searching questions...[continued in *Mrs. B. & the 'A' Case*, App. p. xxxiii.]

1. Another boy, who was with Mr. L. for years.

The CHARGES framed [in an earlier part of the same letter] are :

First ;—That he is teaching young boys given to his care, habits of self-abuse and demoralizing personal practices.

Second :—That he does this with deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood.

Third :—That he has demanded at least in one case promises of the utmost secrecy.

* * * *

2o *Mrs. Besant's Reply to Mrs. Dennis.*

Copy of Exhibit 5 in C. C. No. 1778 of 1913.

SHANTI KUNJA, BENARES CITY.

February 26th 1906.

My Dear Mrs. Dennis,

Your letter causes me some grief and anxiety and I think I shall serve you, Mr. Leadbeater and the Society best by perfect plainness of speech.

2. Mr. Leadbeater is very intimately known to you, and you have had definite experience in connection with him on superphysical planes; you know something of his relations there, and the impossibility of the existence of such relations with deliberate wrong doing. All this must not be forgotten in the midst of the terrible trial to which you are subjected.

3. I know him better than you can do, and am absolutely certain of his good faith and pure intent, though

I disagree with the advice he has, in *rare cases*, given to boys approaching manhood.

4. All who have had much experience with boys know that, as puberty approaches, they stand in great peril : new and upsetting impulses come to them and a very large number of boys ruin their health for life at that age from sheer ignorance, and suffer all their lives hopelessly. Some are ruined by self-abuse, some by seeking immoral women. Also, even when they resist these, they are tormented by sexual thoughts which poison the whole nature. Most boys are left to struggle through this period as best they may ; they learn about sex from other boys or from servants or bad men and are ashamed to ask help from parents or teachers.

5. Some think no one should speak to them beforehand. Others think it wiser to speak to them frankly and warn them of the dangers and tell them to ask help if necessary. Personally I think the latter course the right one. A boy should learn first of sex from his mother, father or teacher. Then comes the question, what advice should be given when sex-thoughts torment him ? Many doctors advise commerce with loose women ; this I believe to be ruinous. Others, knowing that nature gives relief under these conditions, when they become severe, by involuntary emission, advise that rather than let the mind be full of unclean images for a long period, when the torment becomes great, the whole thing should be put an end to by provoking nature's remedy, and that this, rarely necessary, is the safest way out of the trouble and does less harm than any other. This I learn is Mr. Leadbeater's view—a rare

hastening of the period of discharge that nature would later cause. I do not agree with it. I think it might cause a very evil habit, and though this evil habit is lamentably common, I would close the door on it by prohibition, and await the natural involuntary relief. I can, however, understand that a good man might, with many precautions, look on this as the least of many evils. Personally, I believe the right way is careful diet, plenty of exercise, occupation and amusement and rousing of the boy's pride and self-respect against yielding. Mr. Leadbeater would do all this, but as a last resort the other. While we may dissent from this, it is very different from the charge of teaching boys self-abuse, presupposing foul intent instead of pure. He says he has in *three or four cases* given this advice, believing that it would save the boys from worse peril.

6. . . . Case is different. The boy had fallen into bad hands, and Mr. Leadbeater's help was invoked. He explained the way of diet, etc., mentioned above, and also the last resort ; the boy elected to try the former. Since Mr. Leadbeater left America he wrote saying he could not bear the strain and Mr. Leadbeater explained the other way, to be used only under great stress. As the boy's letter was written since Mr. Leadbeater left the States, his account, as given now, is *obviously* false. Mr. Leadbeater says that, when a clergyman, he found that some young men in danger of ruin, were saved by the advice and gradually obtained complete self-control.

7. I have explained to him my reasons for disagreeing with him though I know that his motives were

pure and good and he had agreed with me not again to give such advice. He offered at once, if I thought it better, to retire from active work, rather than that the Society should suffer through him. Believing as I do in his perfect honesty of purpose and knowing him to be pure of intent thought mistaken in his advice, I am against the retirement. All of us make mistakes at times, and where the mistake is honest and will be avoided in future, it should not carry with it dis-association from T. S., and E. S., work.

Most profoundly do I hope that you will see the matter as I see it, and recognise, in the light of your own knowledge of Mr. Leadbeater, the impossibility of the dark charges made. I fully understand the horrible shock but I know that all who approach the path have to face these searching ordeals, and hold on through all. As one who has passed through many such trials I say to you have courage, be steadfast. Even if you blame Mr. Leadbeater do not let that reflect on Theosophy or lessen your devotion to it, since his view on a most difficult question in his own, and not Theosophy's. Nor must you forget the immense services he has rendered and the thousands he has helped. He has written to Mr. Fullerton and I think you should read the letter, as should the other signatories and your husband. It is not just to condemn a man unheard, on the statement of two boys, one of whom has not spoken frankly as is shown by his dating his objection from a supposed occurrence at... whereas he wrote to Mr. Leadbeater for help long afterwards. Your husband is an upright and an honourable man and it would be to him a matter of lifelong

regret if he condemned unheard a friend and afterwards found he had condemned unjustly.

With constant affection,

Yours always,

(Sd.) ANNIE BESANT.

NOTE.

This is a deliberate system of defence, agreed upon between Mrs. Besant and Mr. Leadbeater, and is no more intrinsically to be relied on than any lawyer's defence of the client who pays him well. That a 'Spiritual Teacher' of Mrs. Besant's calibre should thus willingly descend to forensic tactics is, to my mind, the damning crux of this whole sorry business.

Firstly, Mrs. B. calmly *assumes* that there has never been anything more tangible than 'advice' in any of these cases; whereas the boys' prolonged and growing aversion (with or without occasional infectious relapses) and their obvious dejection; also the repeated reminders: "Mother, you do not know all...etc." —all these are quite inexplicable unless there have been objectionable *advances* on Mr. L.'s part, and advances unmasking him in such a way as to cause sudden and painful revulsion.

Note, next, that para 2 bases the whole defence upon the 'bedrock' of previous astral

experience (*i.e.*, in ordinary parlance, vivid dreams in which the subject has seen Mr. Leadbeater as a trusted agent of the 'Masters'—dreams which may well have been telehypnotically suggested¹ by Mr. Leadbeater himself) which Mrs. Besant herself will, a few months later, reject as "glamour," returning to it (through a nine months' gestation assisted by repeated suggestive letters from Mr. Leadbeater) only when she sees that most people are successfully hoodwinked, the victims silenced, and that the game is safe. A defence thus based is a castle built on shifting sands.

"Rare cases," in para 3, is as elastic as rubber. First *she* speaks of "three or four;" since then, it has become "two or three." As for Mr. Leadbeater himself, in the only certified account of his examination by the T. S. Advisory Committee under Col. Olcott, in London, May 16th, 1906—account repudiated by Mrs. Besant as false, on the ground of Mr. Leadbeater's *mere assertion* several months later, and without a shadow of proof, though sworn accurate at the very time before a Magistrate by Mr. G. R. S. Mead and Mr. A. M. Glass who took it down verbatim, and who is known as a minutely accurate secretary², whom neither Mrs. Besant nor Mr. Leadbeater

1. See p. 232, above.

2. Being also a good mathematician.

would dare confront in a matter of exact reporting—we find the following :—

Thomas :—You admit giving the advice to more than two boys ?

Leadbeater :—You are to take it that *the same advice* was given to several. [Italics mine—*B.*]

Olcott :—How many ? Twenty altogether ?

Leadbeater :—No, not so many. [How do we know that there was not 'other advice'—or various grades and shades of that commodity, ending in worse cases where no 'advice' at all was required as *pill-gilt* ?—*B.*]

Thomas :—According to the letter of Mrs. Besant, you say three or four times.

Burnett :—Never mind that. You are introducing something not in the charges.

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Mead :—. . . . The evidence of these boys says nothing about applying to him for help. I want to ask whether this advice was given on appeal or not.

Leadbeater :—*Sometimes* without, *sometimes* with. I advised it *at times* as a prophylactic. [Italics mine—*B.*]

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From what I saw [clairvoyantly—*B.*] would arise.

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Burnett :—. . . . he is casting a reflection on the veracity of the boys and on their breaking

faith with him. I would like to say that the boys did not break faith with him *until they were caught.* [How many were not?—B.]

* * * *

“*Obviously,*” (underlined by me) in para 6, is just one of Mrs. Besant’s little suggestive tricks—wonderfully effective with those who are not on their guard. The point is not obvious at all. The boy’s writing to L. on the subject no more *proves* that he had not become genuinely disgusted before that, than Fullerton’s subsequent lapses prove that he had not previously been quite earnest in his desire to root out the mischief (See p. 341, above.) The fact is that such inoculation as Mr. L. seems to have imparted, initiates the victim into a state of mind-cleavage (the worse for unavoidable secrecy) and acute psychological struggle, which can only end¹ in complete acquiescence or in complete rejection (of the gratification implied.) Remember, moreover, that, in both cases under consideration, the mothers, in their blessed ignorance and trust, repeatedly *urged their boys to write to Mr. L.*, thus deliberately thrusting them back under his yoke, and under the sway of the strong thought and sense-currents connected, in their inner economy, with him and his suggestions.

The reader will readily understand that Mrs. Dennis and her colleagues gradually be-

1. Barring ‘Archangels.’

came frantic when, instead of the dispassionate enquiry and sober condemnation which they confidently expected at Mrs. Besant's hands, they got nothing but buckets of whitewash and sticky blankets of concealment. Even a Dutch bulb-grower will get frantic if you smother him under blankets while his bulbs are being spirited away. The same with these good peoples' minds, their idea of fairness and their ascertained discovery of L.'s unworthiness. It is the burglars that are responsible in such a case, and not the bulb-grower.

3^o *Mrs. Besant's letter to Col. H. S. Olcott.*

Copy of Exhibit XVIII in C. C. No. 1778.

"Shanti Kunja,"
Benares City, May 23rd, 1906.

My dearest Henry,

1. You will have seen Mrs. Dennis' letter to me about Charles, and my answer. I understand that you, and a large number of people, have seen definitely formulated charges, with the evidence of the boys concerned. I have not been allowed to see anything of these, but am receiving hysterical letters demanding that I should denounce and ostracise Charles, and abusing me for not having done so already. Now I have seen nothing but Mrs. Dennis' letter, and a copy of a note from Charles to a boy named Douglas. As I said to Charles and to Mrs. Dennis, I entirely

disagree with the advice he gave, and think it likely to lead boys into a very vicious practice ruinous to health. But I believe he gave it with good intent and in good faith. It may be that the formulated charges disprove this view of mine; but until I see them, I cannot judge, and they have been withheld from me. As a member of the T. S. Council, these charges should be laid before me if I am urged to take action. Has any first-hand evidence—the statements of the boys themselves—been submitted to you? Have these boys been questioned by some one free from bias, and not determined to prove charges already believed? Has there been any semblance of impartiality and fair dealing? Or have you only one-sided statements by hysterical people and their reports of statements forced from frightened boys by people determined beforehand to convict?

2. Mead threatens me that I cannot appear on any English platform if I do not denounce Charles. I would not condemn an enemy, much less a friend, without evidence—and I do not call Mrs. Dennis' letter evidence. It is a serious thing to destroy one of our best workers, and the procedure should be grave and judicial, not a mere chorus of howls. You may have the evidence; I have not; and till I have, I shall do nothing beyond what I have done—counselling the putting in by him of his resignation, and an appeal to you for investigation.

3. I think the Americans have behaved disgracefully in making all this public without waiting for you to see the evidence and give your decision. No one is safe, if he is to be condemned on evidence wrung

from frightened boys without cross-examination. Charles had far better challenge a legal investigation, where some semblance of justice would be granted.

4. It would have been easier for Fullerton to have sent you the charges, and for you, if you thought it best, to have asked Charles for his resignation. The whole thing would have been done quietly and the T. S., would have been safeguarded. Now God knows what will happen. I had advised Charles to tell you the whole thing and take your advice. Any sane person, caring for the T. S., would have acted thus, instead of shrieking all over the place.

5. Knowing of this, I advised Charles not to go to Paris and when Zipernowsky telegraphed me asking if he could go to Hungary, telegraphed him that I did not think he could go. But I gave no reason, as I thought no rumour of trouble should get about until you had been consulted.

6. Charles only wishes to keep the Society clear of his troubles, and for the sake of the Society will no doubt forego self-justification. But I have written him that he should draw up a statement saying how his life as a clergyman forced him to face this problem, how he came then to his present position and advised young men on this line, and had given similar advice to a few lads in the T. S. This statement should go to those who know of the accusations.

7. The loss of Charles, if so it must be, is a terrible blow to the Society. Still worse is the readiness to jump at the foulest ideas and hound a man to ruin without ruth or justice.

8. Will you please order a copy of the charges and evidence to be sent to me? From Mead's letter it would seem that charges of malpractices are made, not only of bad advice. But in a letter I have this week from Fullerton it is said that no graver charge is made than that of advising what may be called a regulated self-abuse. (This is my phrase, not Fullerton's). It is certainly not fair that I should be asked to act, without any evidence being shown to me.

Ever affectionately yours,

(Sd.) ANNIE BESANT.

9. Please do not show this letter, as it may only increase bad feeling, but I wish you to know what I think of the matter.

* * * *

Space forbids a detailed examination of this characteristic letter. Suffice it to note that the evidence contained in Mrs. Dennis' letter is more direct even than it seems—being framed with a view to shielding the victims, and two bleeding mothers' hearts; and that it was elicited from Mrs. Besant in the Madras Courts (though not without reprehensible 'hedging' on her part) that she was well aware of the fact. The "note from Charles to a boy named Douglas," in para 1, is not known to me.

How this wonderful lady, whose motto is "She *tried* to follow Truth," (Does it mean

"She couldn't succeed ?") can write : "I have *not been allowed to see* anything of these... *definitely formulated charges*," when she has duly received Mrs. Dennis' letter, with the very "definite" and certainly "formulated" charges on pp. 344-347, above—is left for the neo-theosophic brain to *admit*. Mine is not elastic enough to *understand*. Note that it is the "persecutors" who, in the interests of the boys, are content to charge L. with "advising" vicious courses—whereof she takes fullest advantage to whitewash *him* and discredit *them*. Their righteous disappointment can better be imagined than described. It is this prudent policy on the part of the parents (for whom Mr. Fullerton speaks) that allows her to discredit Mr. G. R. S. Mead in para 8.

Read the remainder of Mrs. Dennis' letter¹, omitted here for want of space, and you will see that, from the very outset, it was a question of "morally criminal *acts*"—not mere 'advice.'

Para 2. is reprehensible hypocrisy on the part of the woman who would not take action against W. Q. Judge on the basis of material 'evidence,' and then suddenly turned upon him tooth and nail with the claim of having heard her "Master's voice" declaring, "Judge is wrong."

1. *Mrs. B. and the 'A.' Case*, App., pp. xxxii-xxxiv.

Para 3. is curious when one remembers how the mothers struggled for years to maintain L.'s ascendancy over their boys' minds. It is, psychologically speaking, almost certain that, far from wringing denunciations out of frightened boys, it was the frightened mothers that obtained at best a reluctant half-confession—the boys taking their clue from what had already become known outside them, confessing to just as much as they could see *had already somehow become known*. As to Mr. L. "challenging a legal investigation," the only comment is: "Why didn't he?" If innocent as Mrs. Besant states, he would, in clearing himself, have relieved the whole Society, which he could then have triumphantly rejoined without the help of "Esoteric Breezes."

Para 6. is a Besantine conundrum—suggesting in one breath the foregoing of justification and a quite unscrupulous pursuit thereof, leading up to wholesale implication of the Christian clergy.

But perhaps the shortest cut of all lies in observing that the charges¹ (which she blandly asserts are not charges) are first sent straight to her, as *Head of the Esoteric Section* under the Blessed Masters, by devoted pupils who confidently ascribe to her the power to visit them astrally in spite of distance, and to see, not only their daily actions and whatever may

1. Page 347, above.

have happened to their sons, but to read their very thoughts. [If it be said that A. B. does not always remember her experiences on the higher planes, it must be added that C.W.L. *always does*.] How then can mere physical separation—as he repeatedly asserts in his suggestive letters to her—be the cause of her being successfully suggestionized against him. I myself, when my own estrangement from this curious priestly couple began, can testify to having received from both of them hysterical letters which conclusively proved that they were absolutely devoid, not only of "astral vision," but even of that well-ascertained telepathic intuition of which I have experienced irrefutable instances with correspondents who never claimed to be "on the threshold of divinity." If then the casual observer says "*bunkum*" with regard to *all* claims to super-physical power or connection therewith (as in Mr. Sinnett's case,) what can I say but: "You're on the safe side anyhow." Supposing the whole Theosophic scheme (of guiding Mahâtmâs, progressive psychic development, Initiation into conscious world-service, and so on,) to be *true*, and that the clock is set back by many centuries in the matter of its acceptance by the world, on account of the explosion of the claims set forth by Besant-Leadbeater and, retrospectively, Blavatsky-Sinnett—what can we say to the devout Theosophist who laments it, except that Mrs. Besant and Mr. Leadbeater

alone are to blame for setting up in the Masters' name obviously false claims, of which the inevitable rejection implies the rejection (*pro tem.*) of the Masters themselves and their *explicit* guidance. If the Masters exist, and are what we would fain conceive Them to be, They cannot but rejoice at the rejection of false claims, even if the belief in Their own existence be involved therewith. They had far rather await healthy acceptance in the fulness of the times, and go on helping the world in silence as before, than to be mixed up with a deceitful and corrupt earthly priesthood. "There is no *Dharma* higher than Truth" is the first and last word of all true Theosophy. If the particular 'bubble' launched by H. P. Blavatsky, and ruinously piloted by Annie Besant and C. W. Leadbeater, bursts against something sharp and hard, what can one say except : *Requiescat in pace et ex cineribus in proprio die resurgat* ². Whatever is sound passes on, whether patently or latently. What dies, and rots to better uses, is only the concealing husk. Such the doctrine of the *Gitâ*. Such Theosophy.

Theosophy is dead, I say.... Long live Theosophy !]

1. H. B. Blavatsky's own expression, for which I honour her.

2. "Let it repose in peace, and rise again out of its ashes in good time."

CHAPTER XIX.

The Vice-President (A. P. Sinnett) in the Dark.

Extract from the ADYAR BULLETIN,
JULY 1913.

[Our readers will be interested in this expression of opinion from the Vice-President. It was addressed to a correspondent, who sent it on to the President.—Ed.]

59 Jermyn Street, London, S.W.

Dear Madam,

In answer to your letter just received (it does not bear a date) I write to say that I myself disapprove of the organisation called the Order of the Star in the East. I believe it to be based upon a misapprehension of the arrangement designed by the great spiritual authorities of the world in reference to the second coming of Christ. That, or something closely resembling it, I believe likely to take place towards the end of the century, but I think Mrs. Besant is mistaken in supposing that it will have something to do with the Indian boy in whom she is interested. I do not want to underrate that boy. I believe him to be a very remarkable Ego through whom important results may be accomplished

when he comes to maturity ; but there is a long interval between that belief and the idea that has been circulated in reference to him.

2. As regards Mrs. Besant's action in connection with the O. S. E., you will see from what I have said that I necessarily regret this. But she is much less to be blamed in the matter than her indiscreet devotees. I have heard her say in public and she has more than¹ confirmed the idea in private conversation with me, that she does not want to impress her beliefs on other people. We have agreed in quite a friendly way that it is a good thing rather than otherwise that all Theosophists should be aware of the fact that she and I differ about many things.

3. I know so little about the workings of the E.S., with which I have never consented to have anything to do, that I hardly understand your reference to 'vows' connected with that organisation. I should utterly disapprove of any such vow as you quote. No one in the Society should be asked to pledge himself to any sort of obedience, intellectual or of any other kind, to any one on this plane of life. Any officer of the Society who allows himself to prescribe such a course of action is entirely misunderstanding his functions, that is to say, as I should interpret them.

4. Some people I know, some of my own best friends, believe they have derived benefit from becoming members of the E. S., and I do not claim

1. I think the word "once" has been omitted, here.—B.

to interfere with their attitude of mind, but my view of the Theosophical movement and the Society is this : We have acquired from the Chiefs of the great Adept Fraternity teachings of supreme importance for all who aspire towards spiritual progress. The earnest study of that teaching should be the main purpose of all those who enter the Society, each for himself must determine how to live in accordance with it.

5. Personally I regret that there should be any organisation within the Society officially recognised by its chiefs. Theosophists among themselves should be free to form groups for any purpose not inconsistent with the main purposes of the Society, but whoever forms such groups, it is perfectly clear that no one is called upon to resign his membership in the general Society because he does not think fit to join such groups.

6. Finally let me say that in my opinion all mistakes that may be made within the Society under the impulse of *trop de zèle* do not alter my conviction that, on the whole, it is looked upon by the great "Masters of Wisdom" as the most important agency at their disposal for the moment in connection with the promotion of the spiritual growth of the world.

You may make use of this letter as you think fit.

Yours very sincerely,

A. P. SINNETT.

NOTE :—**Para 1.** Shows how profoundly Mr. Sinnett differs from Mrs. Besant.

Para 2 Shows how Mrs. Besant has rendered Mr. Sinnett innocuous (to her schemes) by an injection of her peculiar Social Serum.

Para 3. Shows the good old gentleman's *colossal ignorance* of the Society of which she—to mask her schemes—has induced him to become Vice-President.

Para 4. Exhibits the “irreducible minimum” of “prehistoric” (*i.e.*, Blavatskyan) Theosophic dogma. It goes without saying that to profess *even that much* goes counter to T.S., ‘Platform Neutrality.’ I do not say that Mr. Sinnett’s notion is wrong, but I do say that, once professed, it is a bait to sectarian belief and (sooner or later) organisation. Were a man like Mr. Sinnett, placed in control—not exhibited as a dummy, as he now is—to keep the Society running on unsectarian lines for a time, the first person with a contagious emotive temperament (whom it would be impossible to bar from membership and influence) would wrench it all out of his hands in no time.

Mr. Sinnett’s “irreducible minimum” of sober belief in H. P. B.’s Mahâtmâs, and Mrs. Besant’s psycho-pathological extravaganza,

are to each other like seed and plant--no more.

Let the leaders of the T.S. be absolutely non-committal, I say, or let them bear the consequence of whatever imaginative frenzy may arise from their confession of faith, however soberly made. Granted that Mr. Sinnett did receive communications from true Mahâtmâs, I challenge him to prove that those Mahâtmâs commissioned him to proclaim their existence and their connection with T.S., teachings, as he does in this very letter, not to speak of his previous books. The determination to do this was entirely Mr. Sinnett's own. Am I not at liberty to say that it was *his mistake*? At the same time I assert that Mr. Sinnett minimised the resultant mischief by publishing his belief openly¹ (in *The Occult World*, *Esoteric Buddhism*, *The Growth of the Soul*, etc.), instead of chartering a clique of secret-whispering adherents to do so in an unhealthy way.

Para 5. I fully agree.

Para 6. I am afraid Mr. Sinnett's "Theosophical Society" is awaiting him in 'Deva-chan' (T.S., jargon for the heavenly state after death). The ignorance revealed in para 3 shows that he has been quite cut off from knowledge of the drift of things under Mrs. Besant. The Theosophical Society on earth is

1. *T.S. & E.B.*, p. 32.

too far gone¹ to be henceforth anything but a queer 'chapel.' Much of the good in it has already been liberated, and the rest must soon be liberated to quicken the general movement of Cosmopolitan Enlightenment, which has neither name nor seal--nor headquarters nor vested interests to quarrel over.



1. *Unless* Mrs. Besant herself makes up her mind to save it *in extremis* by using her wrongly-acquired 'authority' to finally quash the E. S. and all vows, and deliberately *make over* the Theosophical Society and all its interests into the hands of independent committees managed by free Theosophists such as D. N. Dunlop, Bhagavan Das, John O'Neill and others. The venerable Mr. Sinnett's help would of course be invaluable during such a phase of transition. Perhaps he is kept waiting just for that. S. G. Pandit (in America) and many others would rejoin to help.

But *it all depends on Mrs. Annie Besant*. The only right use of authority such as she has usurped lies in *its authoritatively cancelling itself*. What will she do? See Chapter XXI.

CHAPTER XX.

The (Neo-) 'Theosophical' Education Trust.

"Trust me : I would fain make
your fortune. . .
(*The Company-Promoter.*)

It is now well understood that Mrs. Annie Besant, disappointed in her esoteric efforts to make the Central Hindu College a breeding-ground of pledged disciples for her 'Coming Christ,' immediately founded a "Theosophical Educational Trust" *to serve that purpose* in its stead—*i.e.*, to keep a hold on the youth of India (and gain the same, if possible, in other countries too) and to inoculate as many as might prove susceptible, through her still growing staff of pledged touts, as she, through Mr. Arundale, once inoculated *the members of the Benares 'group 1.'*

It goes without saying that this object, clearly deducible from all that I have published

1. Referred to on pp. 71-120, 192, 230, above, and in Appendix I.

It is interesting to put side by side her impudent disclaimer of responsibility on p. 150, above, and Mr. Jinarajadasa's elaborate scheme of devolution on p. 14, lines 17-25, published by her as esoteric instruction in *The Link*. Compare also Mr. Arundale, p. 80, last para. Am I libelling Mrs. Besant when I say that her public utterances are not to be trusted ?

above, is by no means officially paraded. Subscriptions from outsiders are invited under pretext of providing '*really*' non-sectarian education—I should rather say *poly-sectarian* education—the idea being that schools and colleges under this 'Trust' shall train their pupils in the most refined (by whom?) essence of whatever faith they happen to belong to, and a sympathetic appreciation of other faiths. [Nothing could be more desirable. But it all depends upon whom it is done by, and in what spirit. I, for one, had rather wait for the genuine (and not wait *idly*) than snatch at the counterfeit—which not merely usurps the place of the genuine, but vitiates one's taste, so that one fails to appreciate the genuine when it does come. *What greater calamity can be conceived than to reject that which one craved for because one craved for it so blindly that one has filled its place with something else?*]

Where schools and colleges cannot be started or directly controlled, efforts shall be made to construct or control boarding-houses, students' clubs, reading and recreation-rooms where the youth of India may imbibe, in carefully graduated doses, those 'Great Truths' which Mrs. Besant and her staff stand solemnly pledged to set forth. "I am myself *special-ly pledged* to *this* work and my co-workers *must* help me"—thus has she herself inform-

ed us on p. 209, above. She has also told us —henceforth esotericists *de facto* if not *de jure* — what it exactly means.

I myself happen to know from a highly responsible informant¹ that the neo-theosophic leaven is already working in Madras where Mrs. Besant has started, and practically controls, a "Young Men's Indian Association" for which she has procured (as offering to the Lord Maitreya, I presume,) a sum of Rs. 40,000 (£2,666) from her devout supporters. She inveigled a number of prominent Indian gentlemen (men of the calibre of Mr. V. P. Madhava Rao included) into public support of this scheme under the plausible delusion that she was merely supplying the funds, leaving the entire control to them; whereas she provides a whole enthusiastic staff of workers pledged to her, and an endless stream of wealthy foreign visitors to Adyar, while *they*—short-sighted victims and name-lenders—are much too busy with various affairs of state to keep an eye on what is going on, and cannot possibly compete, in point of influence, with her trained workers, unless *they* themselves

1. A professor in the Christian College. I also learn, by the way, that I am being carefully libelled, in student circles, by Mrs. Besant's touts, as one who vainly aspired to (neo-) theosophical eminence, and was recognised (clairvoyantly, I presume) by Mrs. Besant as unworthy. Hence my quite obvious spite. I shall be glad to publish further libels, when forthcoming.

turn *sannyāsis* and devote the whole of their remaining years to the supervision of such institutions and the spiritual training of the young. So far did this social and philanthropic hoax threaten to go, that Mrs. Besant very nearly succeeded in obtaining the formal patronage of a very obliging and quite unsuspecting Governor—which would have given her a quite incalculable claim on the good graces, and purses, of a number of Indian Chiefs and noblemen, and, with her art of manipulation, might have led to similar results all over India, with consequences which it would be impossible to foresee. This cumulative windfall—a veritable 'golden snowball,' as the Lord Maitreya¹ would aver—was prevented by the merest fluke—a curious incident which I may perhaps relate on some future occasion, when things have settled down a bit.

* * * * *

The Rules and Regulations of the (duly registered) 'Theosophical Educational Trust' involve a curious puzzle. The leaflets and appeals for funds circulated by Mrs. Besant *do not contain them*, but merely a statement of objects (the exoteric shop-front, of course—not the 'Offering to the (Adyar) Occult Hierarchy') and a list of members' names, *without any mention of the grounds for their being members.*

1. Being at present an Irishman.

Nevertheless those Rules and regulations have been duly published by Mrs. Annie Besant ; but if I ask you to tell me *where*, you will be hard put to it for an answer, for there is no reference to them whatever in the Index columns of *any* of Mrs. Besant's publications.

If I tell you that they were quite plainly published in *The Young Citizen*, some time in 1913, and you thereupon look up all the entries in the Index under the several heads "Rules," "Regulations," "Theosophical," "Educational," "Trust,"—you will be referred to sundry eulogiums and reports, but will come to the conclusion that these fascinating "Rules and Regulations" are a myth.

To cut a long story short, let me refer you to the heading, "AN OFFERING TO THE HIERARCHY," in the August 1913 number, p. 342. There, under that suggestive heading—"The Hierarchy" meaning of course Mrs. Besant's own Cosmic Hierarchy, ranging from the Supreme Director of Evolution through the Lord Maitreya and Vaivasvata Manu or 'Holy Moses (!)'"—whose portait now graces Mrs. Besant's room--down (?) to Herself and Mr. Leadbeater and the Pledged Esoteric Section and other mysterious occult-military 'Groups' and Orders—you will find the only full published text of the Memorandum of Association of the 'Theosophical' Educational Trust with its Rules and Regulations, as duly registered

in Law. Curious, that it is not even indexed for what it really is! But such seems to be the pervading genius of Mrs. Besant's schemes.

We are quite at liberty to presume that Mrs. Besant has thus modestly relegated the Rules and Regulations of her Trust, unindexed, to the back volumes of *The Young Citizen*, because she suddenly discovered (or was reminded by some perspicuous underling) that their publication constituted an *official announcement* of the unsuspected status of at least six prominent British Government Servants (two retired) and one Mysore State servant, as *pledged* followers of Mrs. Annie Besant, unconditionally bound to her by a solemn lifelong vow under conditions described in Chapters XV and XVI, above. I refer to Nos. 3, 4, 5, 6, 7, 8, 9, of the official list of trustees (and *therefore* Esoteric Section members) which will be found a few pages further. (pp. 381-82.)

I publish here, not only the "*Offering to the Hierarchy*," but the whole preceding Editorial in which Mrs. Besant informs her *juvenile* (N.B.) readers of the foundation of the Trust, and of its purpose. *The Young Citizen* is the Students' Magazine started to supersede the *Central Hindu College Magazine*, now 'perverted' to the renegade Benares College and its sectarian uses.

The Young Citizen, Adyar, 7th August, 1913.

FROM THE FRONT

(Editorial)

BY ANNIE BESANT

This month the message is on work done, instead of work looked forward to. A new departure in Education has been taken by the founding of the Theosophical Educational Trust. Its constitution will be found under 'In the World's Service,' for to that Service it is consecrated by its founders. Its general policy is outlined in Alcyone's little book, *Education as Service*, and, when he is a man, we trust that he will become its most trusted officer and guide. No greater joy can come to an old worker than to see growing up, in the younger generation, those who will outstrip him in the uplifting of the world. That joy is mine, and outweighs the contumely poured on me. The future will justify the efforts of to-day.

* * *

The immediate cause of the formation of the Trust was the need for the creation of a body which should afford a refuge to the spirit of Service in Education driven out from the Central Hindu College, Benares, as the result of the resolution to merge it in the Hindu University. The Honourable Pandit Madan Mohan Malaviya blew the trumpet against Theosophy, and Professor Homersham Cox claims that he urged separation from Theosophy on this eminent Hindu leader in private conversation. His arguments evidently convinced the Honourable Pandit, and the result

to the University of this change of policy must be left for the future to disclose. The result to Theosophy is seen in the formation of the Theosophical Educational Trust.

* *

The first School under the Trust is the Theosophical Collegiate School, Benares. This issued its prospectus in May, and opened on July 7th, 1913. It has adopted the *Universal Text-Book of Religion and Morals* [by Annie Besant] as its general religious text-book, and it declares :

It will be the special endeavour of the School to awaken in its students a clear sense of their responsibilities as citizens of a world-wide Empire, training them to place the common citizenship above all party, provincial, or racial distinctions. The School will therefore strive to inculcate in each student: (1) a reverent spirit towards the essential features of his own ancestral faith, and a sympathetic comprehension of religions other than his own ; (2) a loyal devotion to the Sovereign ; and (3) eagerness to fit himself to contribute to the welfare of his Motherland and the Empire.

Much stress is to be laid on physical training, and physical exercise is compulsory. Preparation for the next day's work is to be done during school hours, and there are to be no home lessons. Mr. P. K. Telang is the Honorary Headmaster, and the School, in his hands, will enjoy all the advantages which made life in the C. H. C. so inspiring to youth. Pandit Iqbal Narain Gurtu expended much time and trouble on preparations during the holidays, and all was in order on the opening day.

* *

On July 7th the E.S., (Eso. Section members) at Benares assembled at 7 A. M. in the new Boys' School for

a brief meditation, and then went to the Girls' School for the same purpose, dedicating the future work to the Guardians of Humanity. At 10 A.M. Mr. P. K. Telang, M.A., opened the Boys' School with readings from the World-Scriptures by representatives of the different faiths, and the classes were formed with 70 boys—now (July 16) risen to 120. At 11 A.M. the ladies gathered at the new Girls' School and Miss Palmer, B. Sc., the Principal, gave a short address. Short readings from the World-Scriptures and sacred songs by old pupils followed.

* * *

At the Vasanta Ashrama [Girls'] School three large class-rooms were ready, which had been built during the holidays. Friends write that they are beautifully cool and airy, and that the ground now attached to the Ashrama makes it a charming place. Mrs. Shiva Kamu passed the Matriculation at the last Allahabad University examination, and is now reading for her degree at the Ashrama.

* * *

From North to South. Mr. Giri Rau, a good Theosophist, has for twenty years been carrying on, under the greatest difficulties, a High School founded by himself at Madanapalle ; some little time ago Mr. Ernest Wood went there to help him, and immensely improved the place, adding a hostel and a laboratory, and setting on foot sound scientific teaching. Mr. Giri Rau has vested the School in the Theosophical Educational Trust, and the Trust has bought some additional land. The Acting Collector has also given

ten acres of land at a nominal rent on a perpetual lease, so that we have now ample room for extension and for good play-grounds. Mr. Giri Rau has been appointed Correspondent with the Madras Educational Department, a post he has long filled and in which the Department wishes him to be continued. I may add that, even without that wish, the Trust would have only been too thankful to retain his invaluable services. Next year, we hope to raise the School to a College. There is sore need for many more Colleges in the Madras Presidency, for literally hundreds of youths who have matriculated can find no places in the Colleges now existing. Here lies open a vast field for usefulness.

* * *

In Gaya the Maharaja of Tikari has made a most generous gift of fifty-eight acres of land for a College. Our energetic brethren of the Gaya T. S., Lodge have the matter in hand, and I hope to visit the place ere long and lend them some help in their noble work. Rai Bahadur Purnendu N. Sinha is making the legal transfer to the Trust of the School he has maintained and guided for so many years¹. The Sarvahitakara T.S., Gorakhpur, has opened a College there, the sixth of our educational ventures. There is only a second-grade Mission College in Gorakhpur, and the Missionaries are strongly against the opening of a non-proselytising College. Needless to say, the *Leader* is publishing strictures to help their opposition, since the name of Theosophy to it is as a red rag to a bull. We have in Gorakhpur Rai Bahadur Sris Chandra Bose, Sub-Judge,

1. At Bankipore.—B.

the famous Samskrit scholar, and Ayodhya Das, Esq., Barrister-at-Law, who was outcasted in Benares on his return to India after being called to the Bar. These two are a tower of strength. The Gorakhpur T.S., is giving Rs. 500 a month, and another Rs. 150 per month are promised. Some thousands of rupees are also promised as donations. This makes a good start. A further gift of land was made in England by Miss Dodge, F. T. S.—ten acres on the Sussex Downs, a magnificent site. With half a million of money, we could take advantage of the many demands which are being made upon us ! But whence is that to come ? Mr. Ratansi Dharamsi, F. T. S., of Bombay, treading in his noble father's footsteps, is giving us Rs. 600 a month, and has already paid over Rs. 3,000 ; he naturally feels very deeply that the C. H. C., of which his father was one of the greatest benefactors, should be possessed by the Hindu University, and he recalls the fact that his father gave a very unwilling consent to the transfer, and only promised to help the University because I was on its Governing Body. The Trust received a donation of £3,000 (Rs. 45,000), for the purchase of the land at Benares, and other sums have already been received. Friends everywhere should help with funds, in order that our good beginning may be rapidly improved. No better service can be done just now than the training of the boys and girls in that ideal of duty and usefulness which is embodied in the Theosophical Educational Trust.

* * *

Our June editorial on Purity was very generously reprinted by the Madras *Indian Patriot*, to which I

offer my grateful thanks. Sir S. Subramania Aiyar, K. C. I. E., LL. D., has resigned his trusteeship in the C. H. C.

AN OFFERING TO THE HIERARCHY

BY SERVERS

THE THEOSOPHICAL EDUCATIONAL TRUST.

In the matter of Act XXI of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies,

and

In the matter of the Theosophical Educational Trust.

MEMORANDUM OF ASSOCIATION

1. The name of the Association is "The Theosophical Educational Trust."

2. The objects for which the Trust is established are:

- (a) To establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education.
- (b) To do all such things as are incidental or conducive to the carrying out of the above object.

3. The names, addresses and occupations of the persons who are members of, and form the first members of the Trust, are as follows :

1. ANNIE BESANT—President, T. S., President, Board of Trustees, Central Hindu College, Benares.
2. A. SCHWARZ, Treasurer, T. S.
3. SIR S. SUBRAMANIA AIYAR, K.C.I.E., LL.D., Late Judge, High Court, Madras.
4. THE HON. DEWAN BAHADUR T. SADASIVA AIYAR, B.A., M.L., Judge, High Court, Madras.
5. MR. K. S. CHANDRASEKHARA AIYAR, Judge, Chief Court, Mysore.
6. KHAN BAHADUR N. D. KHANDALAVALA, Late Special Judge, Poona.
7. G. SOOBIAH CHETTY, Head Appraiser (?), Customs House, Madras. [A mistake, I fear.—B.]
8. B. P. WADIA, Hon. Superintendent, Theosophical Publishing House, Adyar, Madras.
9. G. S. ARUNDALE, M.A., LL.B., late Hon. Principal, Central Hindu College, Benares.
10. IQBAL NARAIN GURTU, M.A., LL.B., Hon. Headmaster, Central Hindu Collegiate School, Benares.
11. P. K. TELANG, M.A., Hon. Professor, Central Hindu College, Benares.
12. FRANCESCA E. ARUNDALE, Hon. Principal Central Hindu College Girls' School Benares.
13. C. KOFEL, Superintendent, Olcott Panchama Free Schools, Madras.
14. J. R. ARIA, Recording Secretary, T. S.

15. SRI CHANDRA BOSE, M.A., LL.B., Rai Bahadur, Sub-Judge, Gorakhpur.
16. PURNENDU NARAIN SINHA, M.A., LL.B., Rai Bahadur, Government Pleader, Bankipur.
17. A. MAHADEVA SHASTRI, Curator, Oriental Library, Mysore.

4. A copy of the Rules and Regulations of the said Theosophical Educational Trust is filed with this Memorandum of Association, and the undersigned being seven of the Members of the Trust do hereby certify that such copy of such Rules and Regulations of the said Theosophical Educational Trust is correct.

As witness our several and respective hands, dated this 25th day of April, 1913.

Witness to the signatures :

M. A. SHARPE	ANNIE BESANT
A. VAN HOOK	S. SUBRAMANIAM
	A. SCHWARZ
	T. SADASIVA AIYAR
	B. P. WADIA
	C. KOFEL
	G. SOOBIAH

Rules and Regulations for the Management of the Association named "Theosophical Educational Trust," Adyar, Madras.

1. The Theosophical Educational Trust shall consist of not less than 14 and not more than 28 members. *The members of the Trust shall all belong to the Esoteric*

Section of the Theosophical Society. The President of the Trust shall be the Head of the E. S. [Italics mine—B.]

2. The General Body shall ordinarily meet once a year at the place and time of the Annual Meeting of the T. S. But a special meeting may be called at any time by the President, when the need arises.

3. At all meetings of the Trust, members thereof may vote in person, or in writing, or by proxy.

4. The quorum of an ordinary as well as of a special meeting of the General Body shall be *three*. If there be no quorum, the meeting may be adjourned *sine die*, or the Chairman of the meeting may adjourn it to another date when the business of the meeting shall be disposed of, *irrespective of whether there be a quorum present or not*. [Italics mine—B.]

5. The president, or in his absence any member of the Trust chosen by the meeting, shall preside at all meetings of the Trust, and the President or Chairman shall have a casting vote *in the case of an equal division of the members voting on any question before the meeting*. [Italics mine—B.]

6. The President shall appoint a Treasurer and Secretary and any other officials that he may find necessary, which appointments shall take effect from their dates.

7. Such officials being assistants to the President, the President shall have the authority to remove any of them from office.

8. The President shall be the custodian of all the archives and records of the Trust, and shall conduct and direct the business of the Trust in compliance

with its rules ; he shall have discretionary powers in all matters not specifically provided for in these rules.

9. All subscriptions, donations and other moneys payable to the Trust shall be received by the President or the Treasurer, the receipt of either of whom in writing shall be a sufficient discharge for the same.

10. The securities and uninvested funds of the Trust shall be deposited in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Trust.

11. The funds of the Trust not required for current expenses may be invested by the President in Government or other public securities, or in the purchase of immoveable property, or First Mortgages on such property, and he may sell, mortgage or otherwise transfer the same.

12. Documents and conveyances, in respect of the transfer of property belonging to the Trust, shall bear the signature of the President and shall have affixed to them the Seal of the Trust.

13. The Trust may sue and be sued in the name of the President.

14. The Secretary may, with the authority of the President, affix the Seal of the Trust to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Secretary.

15. The President, on assuming office, shall appoint a successor, the appointment being revocable by him at any time previous to his death or resignation.

HEADQUARTERS.

16. The Headquarters of the Trust are established at Adyar, Madras, and may be changed by the Trust at an Annual Meeting.

FINANCE.

17. The financial accounts of the Treasurer shall be audited annually by qualified auditors who shall be appointed by the Trust for the ensuing year at each Annual Meeting.

Space forbids adequate comment on this curious document. It is a fair sample of Mrs. Besant's Esoteric Autocracy, with a plausible shop-front for the public to gape at, and subscribe to. You, Friend Reader, now know, after reading Chapters XV and XVI, what the passage underlined by me in Rule 1 exactly means.

The farce of pretending to 'vote', and talking of 'quorums' and what not, under such conditions, is on a par with the rest of this interesting concatenation of impostures.

This 'Trust' is simply an esoteric tool in Mrs. Besant's hands. Her calling it 'Theosophical,' and inviting contributions under pretext of "non-sectarian education," constitutes a species of confidence-trick. If it is not obtaining money under false pretences, I do not know what is.



AN ITEM OF INFORMATION — which happens to be relevant, since the Trust is officially declared by Mrs. Besant in her introductory Editorial, (p. 375, above) to be designed for the sake of carrying out the policy “outlined in Alcyone’s little book, *Education as Service* ;” and since she takes good care to add that “when he is a man we *trust* that he will become its most *trusted* officer and guide.”

I might well have mentioned, in my “Sober Account of the ‘J. K.’ Cult¹,” that the two wonder-boys Krishnamûrti and Nitayânanda were originally withdrawn from the Pennathur Subramaniam High School, Mylapore, in 1909, partly because they had been flogged by the Headmaster—an indignity of which they bitterly complained to their newly-found protector, C. W. Leadbeater, who declared that it had “seriously disturbed their astral bodies.”

Now I have their father’s assurance that they had been very mildly chastised—more by way of demonstration than deliberate torture. He had, nevertheless, written a strong protest to the Headmaster, threatening to report the matter to the Educational authorities. He had also mentioned, either in writing or verbally, that the spiritual progress of his boys (he was then still a staunch neo-theosophist) forbade any kind of chastisement, under

1. *T. S., & E. B.*, App. II.

any circumstances whatsoever. This is, by the way, the chief ideal of the little book referred to—*Education as Service*.

The inquisitive and sympathetic reader may well ask : "What sort of a brute was the Headmaster who took upon himself to flog such holy boys, with such a glorious record of past lives behind them ? He must surely be a reincarnation of one of those heartless Roman soldiers who flogged the Christ."

To which I must reluctantly reply that he is the most efficient headmaster in Madras, who has raised his school to the top notch, and keeps it there.

If it be asked what the pretext might be, I shall have to say that the younger boy, Nitya, was admitted to me personally by his devout neo-theosophic tutor Ernest Wood to have been "a little bit unscrupulous by nature." You will find that Mr. Leadbeater has made careful allowances for this trait in Nitya's (*i.e.*, 'Mizar's') recent past incarnations. How this fits in with Mrs. Besant's former notion¹ of arduous purification through many lives prior to Initiation, can be readily accounted for by observing that in her present exalted State, truthfulness, or *viveka*, has for her ceased to count as *sâdhanâ*, or qualification. The boys' father willingly testifies that Nitya was an ex-

1. See *In the Outer Court* and *The Path of Discipleship*.

ceedingly 'cheeky' youngster, that he cheated at games and was very overbearing, compelling other children to accept his spurious claims ¹.

First-class material, as you see, for the neo-theosophic Initiation which he has duly attained, as required by Mrs. Besant's plan.

But, you will say, all this concerns only Nityānanda, who may have heroically repented and burnt his sins on the threshold of Mrs. Besant's Inner Sanctuary. What of the saintly Krishnamurti?

Well, let me break it to you gently. I have it from the Headmaster himself that the saintly Krishnamurti was (very mildly) flogged *for having copied* (i.e., *cheated*) at a school examination—an *annual* examination, determining promotion.

The saintly Krishnamurti proved a literary fraud at school, ere ever his career of Saviourship began ! ! !

The saintly Krishnamurti was quite ready to pretend that another's work was his, and to usurp thereby a rank which was not his ! !

Thus was the holy Krishnamurti qualifying, from his early school-days, for the putative

1. A curious childish trait in Krishnamurti was that he always consulted his younger brother Nitya in any emergency—a curious subserviency of spiritual exaltation to worldly wisdom—quite neo-theosophic, too.

authorship of the earliest scriptures of Mrs. Besant's coming World-Religion¹, and for the habitation of *her* Christ !!!

Mr. C. W. Leadbeater declares him² quite capable of having written the letterpress of the *Adyar Album*—which I most readily believe, since Mr. Leadbeater is pleased to say so. Besides, it is merely a matter of signing one name for another.

CORRECTION.

(P. 388, l. 16.)

For “*annual promotion*” read: “half-yearly examination, of which the result counts for promotion at the end of the year.”

time, as the solemn baby-style editorial was becoming rather stale in contrast with the rest of that otherwise brilliant magazine.

I congratulate Mr. G. S. Arundale.

* * * * *

1. *At the Feet of the Master*; *Education as Service*; competent descriptive articles in the *Lotus Journal* (at a time when he could provably not frame a correct sentence) and sundry editorials in the *Herald of the Star*.

2. *Adyar Album*, pp. 1-2.

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But it goes without saying that this (dumb) Krishnamurti show could not be kept up forever. Is that why the Lord Maitreya now thinks of finding it convenient to shift his avatâric quarters to "another (and presumably cleverer) vehicle, who is being trained in Paris," (p. 223, above) ???

I observe that Alcyone's Editorial in *The Herald of the Star* for June 1914 has, *for the first time*, been signed G. S. ARUNDALE. It was time, as the solemn baby-style editorial was becoming rather stale in contrast with the rest of that otherwise brilliant magazine.

I congratulate Mr. G. S. Arundale.

* * * * *

1. *At the Feet of the Master*; *Education as Service*; competent descriptive articles in the *Lotus Journal* (at a time when he could provably not frame a correct sentence) and sundry editorials in the *Herald of the Star*.

2. *Adyar Album*, pp. 1-2.

THE 'THEOSOPHICAL' EDUCATIONAL TRUST *vs.* THE
T. S. AS REGISTERED IN LAW.

Kindly observe that Mr. Johan Van Manen, in 1914, writes on Mrs. Besant's behalf, in a defence characterised by her as "admirable," that the Esoteric Section, clearly indicated by reference to its private bulletin, *The Link*, is

"a body of personal students, having no official connection with the Theosophical Society."

Whereas Mrs. Besant has, in 1913, duly registered a 'Theosophical' Educational Trust, officially declared to be exclusively composed of members of the Esoteric Section of the T.S., which, according to the Rules and Regulations of the T.S., as equally registered in Law, *does not officially exist*.

"Curiouser and curiouser, . ." as Alice (in Wonderland) was once heard to observe.

* * * * *

CUTTINGS.

From Annie Besant's Editorials.

The Theosophist, August 1913,

"Mr Leadbeater, with the generous consideration for others which ever marks his conduct, has withdrawn from the Theosophical Educational Trust, lest the unjust prejudice against him should handicap the Schools of the Trust in relation to the Educational Departments in the different provinces, and render

their recognition difficult. How ashamed another generation will be of the persistent persecution which blackens the name of a man *whose radiant purity of life is manifest to all who know him*¹. But the ignorant project their own shadows on the snow, and then say that the snow is befouled. It may appear to be so while they are there, but when they remove themselves it shines out in its pristine whiteness. The darkness is in them, not in the snow."

The Theosophist, August 1913, p. 636.

"The Theosophical Educational Trust seems to have been formed exactly at the right moment, and bids fair to wield a very powerful influence in India. The Madras Education Department has sanctioned the transfer to it of the Madanapalle High School, and we are consulting the Department as to the raising of the School into a College. The Madras Presidency is very badly supplied with Colleges, and the demand for tuition enormously exceeds the supply, so that thousands of youths, eager for the higher education on which their whole future depends, find themselves walking the streets when they should be studying in the class-rooms. Appeals reach me asking me to open a College in Madras, but I hesitate to make any move in that direction at present, much as I would like to help these lads, as I have tried to help their pre-

1. Including, I presume, Douglas Pettit and other victims, who must surely be reckoned as knowing *more of him* than the open-mouthed neo-theosophic gallery to which he plays. Mrs. Besant requires to discover that Mr. Leadbeater, while pretending to be in Devachan, reincarnated on the sly as Lady Godiva.—[B.].

decessors for the last twenty years, not wholly unsuccessfully. It is a pity that so many Madras people leave all these young men unhelped, while they engage themselves eagerly in crippling those who have helped in the past and are willing to help in the present."

[A good suggestion to the Madras Public. If this exposure helps to whip it into the shame that breeds endeavour, the author will deem his time and trouble well spent.—B.]

The Theosophist, October 1913, p. 5.

"Ere long, I hope, the Theosophical Educational Trust will have repaired the mischief, and have several such colleges where before there was only one. If we had but money! A few hundred thousand pounds would suffice to raise a *net-work of Schools and Colleges over India*, in which boys of every race and creed would gather, to make workers for the India of the future." [And duly infected recruits for some one or other of Mrs. Besant's wonderful esoteric 'plans.'—B.]

The Theosophist, November 1912, p. 116.

"The following Birthday Address, translated from the Persian, has special interest in that it approves the project of establishing a Theosophical College in Benares.

We, the members of the Islamia Lodge, Benares, most respectfully congratulate you on the happy occasion of the sixty-fifth Anniversary of your birth. We most heartily acknowledge and appreciate your manifold works for the good of mankind, which are so well-known to the public.

We have heard with much gratification that you intend to establish a Theosophical College in Benares in which high edu-

cation will be given to every one without distinction of caste and creed, and, along with secular education, religious instruction will be imparted according to the tenets of the sect to which the student belongs. This will be an unparalleled educational institution in India.

We pray to God to give you long life, so that all humanity may derive benefit from your personality.

This address embodies *the view taken generally by educated India of the proposed Theosophical College.*"

ANNIE BESANT.

[I trust "educated India generally" has good grounds for taking such a 'view.'—B.]



CHAPTER XXI.

The Present Outlook.

This book has exceeded its intended dimensions, and I must be brief. A fuller survey may be reserved for the next volume.

The result of the present theosophical crisis, of which the final stage originated in the Madras Lawsuits—allowing any open-minded enquirer henceforth to see for himself the untruthful and unhealthy nature of Mr. Besant's esoteric policy, and requiring only further publication to produce its full effect—the result, I say, has been double as far as Mrs. Annie Besant is concerned.

1° It has convinced her of her well-nigh unlimited power to impose upon those who, struck with admiration for her oratory and fascinating poses, allow her to get a hold upon their imaginations. Such people gradually surrender their judgment, if not their conscience ; and, once pledged, are precluded, if 'honourable,' from even examining the evidence against her. They must reject her *before* they can impartially look into such evidence as would justify them in rejecting her—a hopeless vicious circle into which they have

jumped by first accepting her on grounds of sentiment, not reason ; and out of which they cannot jump save through the equally irrational step of rejecting her on grounds of (altered) sentiment. So long as she does not allow them to grow disgusted, she has them tied up in a helpless bundle—blind tools or complaisant onlookers.

She has thus carried with her through this crisis practically the entire Theosophical Society, and all its officers¹ and publications now co-operate, with touching unanimity and perseverance, in discouraging enquiry and suppressing 'dangerous' information. "Mrs. Besant is *obviously*² working for the good of the world. Whoever goes against her goes against the good of the world (in esoteric parlance, 'is a tool or victim of the Dark Powers.') To waste time in reading or listening to such a one is futile, and may be dangerous."—Such their position.

This is Mrs. Besant's real victory—*for the present*—this, the measure of success vouchsafed her by the Powers that be.

1. See her statement on p. 253, above.

2. *Ob-vious* means 'in the way ;' and Mrs. Besant in so much 'in the way ' that she has erected herself and her associates into a ' spiritual,' educational and philanthropic ' Trust ' deliberately designed to crush out competition—competition in the doing of good to the world !

2^o It has at the same time made Mrs. Besant feel—spite of sedulously-canvassed appearances to the contrary—that her hold upon the public mind *at large* is being loosened, and therefore her *future* recruitment and success threatened, owing to the exposure of her esoteric schemes, and of her underlying *character* which they reveal.

Such Mrs. Besant's meed of failure—comparatively insignificant just now, and so long as her preventive esoteric, official and unofficial *cordon* remains unbroken ; but threatening to become very grave—possibly fatal—if a number of well-informed people, in different countries, take it upon themselves (as I now do) to expose her to the public at large.

This catastrophe she must obviously seek to guard against by swelling up her stature in the public eye as a philanthropist, getting a hold on the public mind in new directions, and overwhelming her 'adversaries' with the insignificance of their petty status and the shame of their 'malicious spite,' compared with her supernal greatness and world-wide beneficence.

If any of her 'adversaries' can emerge from insignificance *while combating her*, and prove himself other than a.... devil, she is done for.

This last proposition may strike you as almost laughably crude ; yet I think it will be

found true in the long run. The position which Mrs. Besant *has herself created* by her inordinate claims, combined with the unsoundness of her character and methods, amounts to this :

Premiss : Mrs. Besant is *the* visible focus of the whole world's Good ;—

- ∴ no good person has any business to deem her bad ;—
- ∴ one who deems her bad is a bad person ;—
- ∴ if one who deems her bad, and proclaims her so, can live down the reputation of being a bad person, the premiss collapses of itself, leaving her a mere unmasked impostor.

Therefore it all comes to this:

Mrs. Besant's goodness requires that I and others, who conscientiously oppose her, shall be bad. Mrs. Besant's success requires that I and others, who conscientiously oppose her, shall be failures. Mrs. Besant's glory requires that I and others, who conscientiously oppose her, shall be vile. This is neither charitable goodness, nor charitable success, nor charitable glory. Such the (obviously unspiritual) fruit of Mrs. Besant's claims ¹.

1. See my book *Sannyasa*, p. 47, footnote. This was written early in 1911, proving at least three years' consideration of this point.

Well, I, for one, really do not mind being a bad, vile failure—so long as I am not much worse than my Creator made me. But it seems to me that unless I—or some unknown fellow-rebel after me—can succeed in scrambling out of the ditch into the limelight, Mrs. Besant stands a fair chance of sailing proudly down the stream of history as one of the greatest benefactors of the human race.

* * * * *

Meanwhile she is fighting hard, backed by a devoted esoteric and exoteric army:

- 1^o To increase her social influence in England.
- 2^o To establish her (newly hatched) political influence over progressive Indians ¹.

I am not in a position to give a full account of the first point, but it would seem that she has succeeded in impressing into her service a good number of highly respectable people in London. Lady Emily Lutyens manages the 'Star in the East,' Viscountess Churchill contributes to the *Commonweal*. The Indian Congress Delegates are entertained at fashionable parties, and Mrs. Annie Besant treats the British Public to such a speech—on the Indian question, with Lord Brassey in the chair—as no Indian would have been bold

1. Her educational schemes, giving her a renewed hold on the student community, have been touched upon in Chapter XX.

enough to make, or able to publish with impunity. Such at least is the rumour. I have not seen a full report.

Thus does the second point, above, dovetail with the first. In India, where the *Commonweal* (Mr. Besant's political weekly¹) has won golden opinions from nearly all the organs of Indian political movements, both moderate and radical, the effect of her performance in London has helped to win over—or at least reduce to courteous and expectant silence—the two daily papers which, until a few months back, did most to expose her: the *Leader*, of Allahabad and the *Hindu*, of Madras.

* * * * *

To give you some idea of what is happening on the surface (beneath which the Esoteric campaign exposed above *is being steadily pushed on*) I enclose a few cuttings from the *Hindu*:

I.

"THE HINDU"

May 26th 1914.

MR. B. N. SARMA, AND MRS. BESANT'S APPEAL.

TO THE EDITOR OF THE "HINDU."

SIR,—In a letter from your London Correspondent that appeared in your issue of last night, it is said that "Mr. B. N. Sarma was there to prompt them (the Counsel for Mrs. Besant) when

1. She has since (with the help of 'a friend'—some say Mr. C. P. Ramaswami of Chapter XII) bought up the *Madras Standard*, which she has rebaptised "*New India*." It promises to be a great success.

occasion required." If this is true, it is a curious though a painful commentary on the behaviour of our so-called leaders. I remember very well, how Mr. B. N. Sarma vehemently denounced the tactics of Mrs. Besant in connection with that suit at an entertainment given at Mr. Srinivasachariar's house at Triplicane. He was one of the prominent signatories to an appeal for funds issued on behalf of Mr. Narayananah, in which appeal the following significant paragraph finds a prominent place, *viz.*, "In the opinion of the undersigned, it is a matter of public interest to enable Mr. Narayananah to sustain the Judgment delivered in his favour by helping him with funds to enable him to recover his sons and give them a suitable education. The issues involved in the litigation are of much public importance from a social, religious and moral point of view. The Indian community cannot be sufficiently on its guard against the creeping into it of beliefs, practices and teachings which are subversive of all morality and social order and which are detrimental to the healthy development of the youths of this country on the lines of clean living and right thinking." And how are we to view the present action of Mr. Sarma? Are we to suppose that Mr. Sarma has had occasion, in the fortnight's voyage made in that silver-tongued lady's company, to change his mind about those "beliefs" etc., "which are subversive of all morality, social order..." The persuasiveness of Mrs. Besant's eloquence is well-known, but surely it is not unreasonable to expect some consistency from men like Mr. B. N. Sarma who aspire to help in the regeneration of a fallen motherland.

6th May

ONE WHO WAS PRESENT AT
Mr. Srinivasachariar's Entertainment.

[NOTE.—The fun of the thing is that Mr. B. N. Sarma was not even in London at the time. It was Mr. Sachchidananda Sinha, editor of the *Hindustan Review*, who prompted Mrs. Besant's Counsel. Still, the incident is possible, if not actual, and illustrates by indirection the easy fluctuation of the Indian public mind as embodied in its public men. I trust Mr. B. N. Sarma, who has since written, protesting that he was in Paris at the time, will not turn this mistake into a prophecy.—B.]

II.

"THE HINDU"

June 9th 1914.

"EXTRAORDINARY efforts," writes a London correspondent, "have been made this time to advertise Mrs. Besant's series of Sunday evening lectures at Queen's Hall. The reason is not obvious, for Mrs. Besant can usually be depended upon to draw a crowd from the scattered army of curious emotional people to whom the various forms of occultism appeal. On Sunday, May 17, the Hall was crowded for the first meeting with what one intelligent reporter called 'a reverent and attentive audience.' There are no trimmings to the lectures. Mrs. Besant takes her place at the rostrum, and removes her gloves, and delivers her oration in the style now so familiar to multitudes in East and West alike. At the end, with a slight inclination to her hearers, she steps down. There is little applause; indeed you get the feeling that it would be more in keeping with the pervading atmosphere if perfect silence were preserved as in a church. The body especially associated with these Sunday evenings is not the Theosophical Society but the Order of the Star in the East,—that is of the coming Messiah or Maitreya; or, to be precise, of the young Oxonian J. K., who is to be met with in these days at London tea-parties in fashionable drawing-rooms and elsewhere. A leaflet explanatory of the Order is scattered about the Hall."

[NOTE:—As far as I am aware, to call J. Krishnamurti an Oxonian is premature.—B.]

III.

"THE HINDU"

June 6th 1914.

Mrs. Besant in London.

(from our London Correspondent.)

Whatever may be thought of some of Mrs. Besant's proceedings in India she continues to do what she can, in her own way, to keep the fact of India prominently before the public over here. Incidentally her own personality remains very much in the

limelight. The appeal before the Privy Council was, of course, a good advertisement to begin with, and she has not failed to take full advantage of it. Her portrait is on the hoardings all over London in connection with the series of Sunday evening lectures on "Mysticism", which she is now delivering in the Queen's Hall. These lectures are being attended by large audiences.

The organization known as "*The Friends of India*" is holding an At Home to-morrow week (May 30th) at the Hall of the Theosophical Society in Tavistock Square. Mrs. Besant is announced to give an address on Indian topics at this gathering. She has also written, in the "*Christian Commonwealth*" and other journals, very sympathetically of the Indian deputation now in this country, and I am bound to say that she is proving herself to be in many respects a useful auxiliary in regard to the reforms which they are advocating.

Mrs. Besant's present visit to England is mainly concerned (according to her own account) with the work she has undertaken in connection with the Madras University. She told a press interviewer the other day that she and her friends are trying to open hostels for more of the students in Madras. Three have already been established in the crowded centres of that city. The design is to remove these to the healthier districts outside and to add to their number. She is trying to raise as much money as she can for this purpose over here.

In her public addresses Mrs. Besant has much to say of the rapid changes taking place all over India. People here, she rightly complains, do not realise the importance of these changes. Education is spreading and its fruits are everywhere apparent. The plea of the educated classes for wider representation and recognition as citizens of the Empire is ignored. She deals faithfully with those who talk contemptuously about the "inferiority" of Indians, and she warns the people of this country of the strong national feeling which clamours with growing intensity for recognition.

You will see from this brief summary that Mrs. Besant is earnestly advocating the cause of India, and it must always be

remembered that her voice reaches audiences which are not always drawn sympathetically to Indian questions. It is interesting to observe the attention which is given to every word she says about India, and although now and again she strikes a note of which some of you would not approve, her advocacy of Indian aspirations is such as to evoke the appreciation of all lovers of your country.

Mrs. Besant is returning to India about the middle of June.

IV.

"THE HINDU"

July 2nd 1914.

Mrs. Besant and India.

(quoted from the *Bombay Chronicle*.)

It is not impossible that the entrance of Mrs. Besant into the field of political agitation may prove to be one of the most important events of recent years. For reasons well understood in India, Mrs. Besant has hitherto for the most part kept out of the political fight. She has in times past pleaded for a more just and liberal administration, the opening of the doors of the public services, a higher standard of impartiality in the law-courts, a wide and generous Imperialism in the relations between India and the self-governing Dominions. She has from time to time supported the Congress programme, and in her paper, the "*Commonweal*," has approached much more nearly than at one time seemed likely the position of sane Indian Nationalism. For many years she has preached *Swadeshi* as she has understood it. But when, some ten years ago, the Indian advance movement began to develop in ways which revealed a growing national consciousness, Mrs. Besant came to rank in the main as an opponent, an apologist of officialism, and particularly an enemy of those forms of nationalism which had captured the enthusiasm of Indian youth.

To-day—how different! Mrs. Besant is in the van of the political reformers. She is pleading for justice to India in ways that

will rejoice the heart of the political leaders, Hindu and Mohammedian, and that will, beyond question, bring dismay to that considerable section of Anglo-India which so far has looked with sympathy upon Mrs. Besant's occultism and been glad that her real interest in India was religious and sentimental, rather than political or national. From our point of view the change of front and of method is wholly good. We welcome it. We recognise that Mrs. Besant's gifts are of almost inestimable value to the cause of Indian reform; that, in fact, the party of progress cannot be indifferent to the gift of her influence and her marvellous eloquence. Considering Mrs. Besant's standing, in England and in India, we are not sure that the Queen's Hall address, of which a descriptive report is sent by our London correspondent, is not an event that may rank as historic. Never before have the facts of the present situation been so comprehensively marshalled by an English speaker as they were by Mrs. Besant on this occasion; hardly ever has India's plea for justice been so powerfully sounded. The effect in India cannot fail to be widespread and profound, for the speech will reach an enormous audience. Mrs. Besant has been for twenty years in India: here, as she told her London hearers, she has found her work, her friends, her deepest interests. Yet only now, at this late hour, has she come out to put herself with those who, through good report and evil report, have fought a difficult and disheartening fight. By temperament and training and bent of mind Mrs. Besant is a politician. When she speaks of public affairs she is moving in a world that she understands and in which she is at home. What services might not this astonishing woman have rendered to India and the cause of Indian progress had she seen the problem of India a decade ago, as she sees it to-day?—*Bombay Chronicle*.

[NOTE:—See how the highly respectable '*Bombay Chronicle*'—the organ of the leaders of the Congress Party—has unconditionally surrendered at the very first encounter. What a victory for Mr. Besant! Now she can (esoterically) do what she likes: the *Bombay Chronicle* will not even lift a finger, or I am much mistaken.—B.]

V.

"THE 'HINDU'"

July 3rd 1914.

The *Bombay Chronicle* writes:—Mrs. Besant can get a great audience in London for an Indian oration ; but she cannot do much, apparently, to break down the active indifference of the press towards India. Not only was the Queen's Hall crowded (except for the small number of 51 stalls) on the occasion but, says our London correspondent, the press table was full up with reporters. Next morning what kind of a show had Mrs. Besant in the papers ? Not a word of the meeting appeared in "The Times," the "Morning Post," the "Standard," the "Daily News" or the "Daily Citizen." There is no need to say the same of the "Mail" and "Express." The "Daily Chronicle" gave a quarter of a column, the "Manchester Guardian" a half, and in the evening a short summary appeared in the "Westminster Gazette." One can understand that in the case of some journals the character of the address was enough to cause its boycott ; but that it should be totally ignored by such journals as the "Daily News" and the "Daily Citizen" is amazing. In former days it would have been amazing for "The Times" to have ignored it ; but now-a-days that journal of departed greatness has ceased to be governed by the higher ethics of journalism.

VI.

"THE HINDU"

July 7th 1914.

Mrs. Besant as a Champion of Indian Politics.

TO THE EDITOR OF THE "HINDU."

SIR.—It is interesting to note the cordial welcome which Mrs. Besant's sudden endeavours on behalf of progressive Indian politics have elicited from the *Bombay Chronicle*—an avowed organ of the party of Progressive Indian Autonomy, of which Mr. Gokhale and others are acknowledged leaders. I refer to two extracts from *The Bombay Chronicle* in your issues of July 2nd and 3rd.

In the second of these, published in your "General News" column, fault is found with the leading London papers for having failed to take sufficient notice of Mrs. Besant's Queen's Hall Lecture on the Indian situation.

It seems to me that Indian politicians, in their glad welcome of Mrs. Besant as an efficient exponent of their cause, are ignoring (or perhaps conveniently forgetting) that Mrs. Besant has behind her, besides her successful public work, a long career of barely half-buried¹ esoteric intrigue—of a sort which, however trivial it may appear to the average Indian intellect (or shall we say sentiment,) is supremely nauseating to the self-respecting Englishman.

Instead, then, of finding fault with the English papers for not boozing this new Saint Paul (*i.e.*, sudden convert and leading apostle) of Indian Politics, the *Bombay Chronicle* and other organs of enlightened Indian National aspiration had better ask themselves whether they are not gravely compromising the future of the good cause for which they stand by suddenly welcoming as an associate (who, because of her ability, must soon rise to the status of a leader) a person who is heart and soul devoted to an esoteric propaganda in which rampant religious imposture goes hand in hand with lurking moral laxity. They might at least have first secured from her some guarantee of her esoteric wire-pulling (as fatal to any public cause as white ants are to furniture) being definitely given up. Though such an undertaking on her part—cancellable in a night at the bidding of a Mahatma—might have been worth less than the paper it was written on, it might at least have served as a starting point for a definite ascertainment of her unreliability. Failing such elementary precautions they must be reckoned blind indeed not to see that she is merely playing them (and their gratitude) off as an asset in her fantastic schemes. It is a dangerously short-sighted policy to allow the public advocacy of their cause to pass into such hands as Mrs. Besant's. It not

1. Whereby I do not mean 'dead'—but very much alive *underground*, and emerging on the surface (since the Madras trials) enough for those who do not wear blinkers to *take heed*.
[Added here—B.]

merely reveals the inadequacy of their own *personnel*, but dooms their cause to suffer with the inevitable collapse of Mrs. Besant's Sacerdotal South-Sea-Bubble.

Those who want substantial reasons for the opinion which I here set forth, may be referred to my recent volume, *The Theosophical Society and its Esoteric Bogydom*, and, most of all, to the sequel, *Neo-Theosophy Exposed*, which will be out in a few weeks. This gives to the public a number of startling documents, most of them as yet unpublished.

F. T. BROOKS.

[NOTE :—The "*Hindu*" apparently objected to several words of this letter, which I have restored. "Unreliability" was one of them. Do you see the position? Once Mrs. Besant is accepted as a "Champion of Indian Politics," to admit (even by printing it under another's signature) that she is "unreliable," or "an impostor" is damaging to the cause. Therefore *the Cause of Indian Politics*, which Mrs. Besant has so suddenly espoused, *serves as a potent shield for...all the moral obliquity and theological imposture* which this book reveals. It is impossible to blink the fact: the "*Hindu*" *proves* it. The only difference between myself and her new allies (two of whom—*avowed haters of her 'Theosophy'*—have since duly belaboured me) is that I say her sudden interest in advanced politics is a deliberate move on her part to regain a hold on public opinion and protect her esoteric schemes (you have just seen how it *does so*)—whereas they of course *now* find that *to suggest obliquity or imposture on Mrs. Besant's part is derogatory.....TO INDIAN POLITICS (! ! !)*

Note that I have no grudge against the "*Hindu*." I quite understand the Editor's position. Nor do I dream of suggesting that he has changed his adverse opinion of.....what this book discloses. All I do show is that his adverse opinion *has been successfully paralysed in expression—which was precisely what our Esoteric Mrs. Besant wanted.*] See Appendix V.

* * * * *

The last letter (No VI.)—however crude and undigested—published above with my corrections—constitutes, so to say, my warning to all self-respecting Indian statesmen. I am as much in sympathy with Indian progress as Mrs. Besant can ever claim to be. But I do believe that if the self-respecting leaders of Indian progress associate themselves with Mrs. Besant—even to the extent of *ceasing to discountenance* her—WHILE HER ESOTERIC INTRIGUES ARE BEING PUSHED ON (as secret mines under the walls of a city), they will be earning for themselves the reputation of unscrupulous opportunists—men of no *principle*—and losing much of solid sympathy which now is theirs. In short Mrs. Besant—*unless she turns an entirely new leaf*—will tend to corrupt Indian politics as she has corrupted Theosophy. Now there is *no sign whatever* of her having turned a new leaf, or intending to. (When she does, I hope I shall be informed.) On the contrary, she is utilising her success *in any field* to protect and push on her

budding Esoteric Empire. By "turning a new leaf," above, I mean *repudiating her entire Esoteric Scheme once for all, with due amends for mischief done.*

But, you will say, Mrs. Besant has enormous power and extraordinary gifts. Do you wish them to be simply suppressed? And can they be? Will they not explode if given no congenial work to do?

Most pertinent questions indeed.

* * * *

To begin with, none wishes more sincerely than I do to see Mrs. Besant's tremendous power and ability used *consistently* for the good of the world in general, and of India in particular.

But on what lines?

(a) *Theosophical*?—No, I bar her from that. You may laugh at me for not being able to do so efficiently enough; yet I shall strenuously oppose her as a *sham* Theosophist (or unsectarian religious teacher), according to my power and ability—great or small—for reasons fully dealt with in these books.

(b) *Educational*?—No. I bar *her* from that also (though many of the *good* people blindly enlisted under her may do very good work which I shall be glad to see.) She herself, in

her mood of ten years ago, kept within bounds by Mr. Gupta¹ and his friends, would have been unobjectionable. But, since her wholesale espousal of Mr. Leadbeater and his damaged 'occultism,' and her unhealthy propaganda of blind devotion towards her and him *among students*, I feel bound to disown her as a controller of education. I simply can't help that. She has disqualified herself in my opinion and I cannot say that she has not.

(c) *Political*?—Well, if you want my candid opinion :

I altogether agree with the writer in the *Bombay Chronicle*, quoted higher up (Extract No. IV) in holding that modern politics—of a somewhat advanced² type—constitute Mrs. Besant's only acceptable field of work in future. It is the one field in which I have personally no objection to seeing her work and prosper, PROVIDED SHE DEFINITELY GIVES UP THE OTHER TWO, and *proves*, by years of steady self-denial, that she *has* actually done so, and is not hoaxing the public by esoterically pursuing what she has made an exoteric show of giving up.

I. Let her finally dissolve her Esoteric Section, cancelling all pledges taken to her in

1. See *The Theosophical Society and its Esoteric Brogerydom*.

2. You may take the word in any sense you like.

that *and other* pseudo-religious connections ; and retire from her presidentship of the Theosophical Society. Those who still wish to consider themselves personally bound to her can follow her of their own accord in her new field of labour, and form round her a band for political and social service similar to what the Servants of India Society (also pledged) forms round its modestly-titled " Senior Member," Mr. G. K. Gokhale.

But I think the Government of India will agree with me that this band of hers had better not, for the *present* and for a number of years to come, meddle overmuch with schools and colleges. As for its activities in other spheres well, I trust the Government of India is adult enough to look after itself.

II. Let Mr. C. W. Leadbeater be sent to some picturesque sanatorium in Samoa, where he can, in most congenial surroundings, (with some intelligent secretary like Mr. Johan van Manen) devote himself to the pursuit of clairvoyant investigation and astral journeys, and to the writing of books on the akâshic records, the past, present and future civilisations of Uranus and Neptune, and the glories of human races yet unborn, when Mrs. Grundy shall be as dead as the dinosaur. Let there be well-ventilated bathrooms with automatic bolts, so that his leisure-hours may be devoted to the hygienic education of

delightful Samoan boys—so long as Mrs. Besant is not there to foist them on the whole civilised world as bodhisâttvic vehicles.

N.B.—This is but a slight elaboration of a suggestion once audibly made by one of Mrs. Besant's devout followers—Mr. Alan Leo the Astrologer (but since denied by him.)

I would further suggest that the Theosophical Society, in memory of its glad infatuation, do raise a yearly subscription to supplement the sale of Mr. L.'s books if insufficient, and in any case to enable him to make presents of little bicycles to his young Samoan friends. To this I shall willingly contribute my mite.

III. Let Mrs. Besant frankly renounce the temptation to control Theosophic Headquarters and funds in the interests of her new political mission—as she has unfortunately done for her sectarian religious mission of the last few years. Let all purely Theosophical concerns be made over to an Emergency Committee of responsible Theosophists *not pledged to her*—under the Presidentship, say, of Mr. A. P. Sinnett; and let that Committee reorganise the Theosophical Society as a free Federation of as many autonomous Groups and Sections—national or international—as are willing to register themselves, the one condition being their acceptance of the original Motto and objects (Truth and Brother-

hood) with an undertaking that they shall not be managed by a secret priesthood, but that their transactions shall be entirely above-board.

It seems to me that if Mrs. Besant were to take the initiative in the matter by frankly admitting, to start with, that she *has* rather made a mess of things, and wants a clean slate to chalk her last few years on—some such scheme of peaceful devolution might be arranged, which would set her and her personally-devoted followers free to follow their new course, leaving the Theosophical Society to reorganise itself honestly on its *professed* basis and to patch up its past tradition on which it might—with the aid of the lessons Mrs. Besant has taught it—considerably improve.

You may say that such a proposal on my part is utterly ridiculous when the whole Theosophical Society¹ has just re-elected Mrs. Besant as its President. But I assure you that most of those who returned her did so in ignorance—deliberately fostered by her—under the sincere conviction that there is not a word of truth in such strictures as this book contains. Let Mrs. Besant only admit that she has been misled and misleading, and that her position in the 1906 confession-letter *was true*—and see her vast majority melt away, leaving her free to pass on with her

1. Barring at most a few hundred votes against, and some 4,000 abstentions.

Band of Servers and any who might choose to work under her leadership for the pure and simple political and social uplift of the world. These might form an International Guild of Service, having for its organ *The Common-weal*, turned into a daily paper¹, and might become a power at the back of all such work as Social Reform (inter-sexual, inter-racial, inter-caste and class); prison-reform, slum-reform etc.,...and educational reform as well, resumed by *degrees* once it was well understood that the Besant-Leadbeater Mâhâtmic Church with its Supreme Director of Evolution and other supernal dignitaries, was an exploded superstition, not to be wantonly revived.

Thus would Mrs. Besant's splendid energies find plenty of employment in the years to come, while leaving the Theosophical Society to resume its normal trajectory, disturbed a while through her erratic guidance. There is plenty of sound stuff in the Theosophical Society, that has at bottom no more to do with Californian Maitreya-Besantism than I have to do with Mormonism. Let there be some such sifting as I propose² , and you will

1. She has since, with the help of "a friend," purchased the old 'Madras Standard' which, rebaptised 'New India,' bids fair to be a great success.

2. And have already suggested in my letter of two years ago
T. S. & E. B., App., pp. xxxiv-xli.

see real values (now mutually inhibitive) emerge *on both sides*; and the world will be the better for it in more ways than one.

If some such thing is done, with Mrs. Besant's assistance, to acknowledge and put a stop to the psychic aberration of the last few years, and to detach her from the leadership of the Theosophical Society¹ while she harnesses herself and her deliberate *followers* to the political and social redemption of India, and to other suchlike work in other lands, I shall, while completing my record of the past (for the sake of the lessons it brings home) raise no further obstacles whatever in the way of her future. And I think my fellow-rebels will agree with me in this. For what we want is not that Mrs. Besant shall be ruined, but that the T. S. shall be saved to do its work of *unsectarian*, international enlightenment, harmonisation and uplift. Mrs Besant may well *proclaim* these aims. But her 'leadership' drives out those best fitted to *accomplish* them. In order to draw *them* in and be an instrument of *their* purpose (as per its own motto and objects) the T. S. must not be "led."

¹ She is temperamentally bound to 'lead,' and the Theosophical Society is wronged by 'being led.' The conjunction has been most unfortunate. Read the notice (quite possibly written *by her!*) which every Theosophical journal contains: "The T. S. is a body of students"—and see how utterly incompatible it is with all her notions of esoteric 'leadership.'

But if Mrs. Besant persists in conducting, under shelter of the Theosophical Society, anti-theosophical esoteric intrigues such as I have been exposing in this book, I, for one, shall feel bound to go on opposing and exposing her (side by side with my constructive work) as long as there is breath in me. For the Theosophical Society is *mine* so long as its avowed purposes—Truth and Brotherhood—are mine; and so long as Mrs. Besant warps it, by untruthful wirepulling, to sectarian ends, I shall go on proclaiming that Mrs. Besant *has stolen my Society*. I may stay out while she is in, but I love the Society too well to give up my claim on it without protest. And the protest shall be just as loud as my literary lungs permit. If Mrs. Annie Besant's *political* work has to suffer on that account, all I can say is, "I am sorry, but I cannot help it: there is only one person who can help it, and that is Mrs. Annie Besant."

For I do certainly love the cause of Indian Progress—I have not lived and worked fourteen *uninterrupted* years in India for nothing. I have at present no home, no interests, and hardly a friend, even, outside India; and some may know that I live closer to the plain, cheap folk of India than Mrs. Besant has ever done.

But there is one thing I love still more than India, and that is Truth—Truth as I can see and live it.

And if the most popular apostle of Indian Progress continues in the future to practise what I can diagnose as untruth, as she has palpably done in the past, I shall feel bound to say so, even if the cause of Indian Progress seems to suffer,

But I trust the Cause of Indian Progress, in that case, though it may not seem to get on as fast as it might have done with Mrs. Besant and her tactics unimpeded, will at least get on more safely and more soundly.

For *satyam eva jayate*—"Truth *alone* conquers,"—in the long run.

AMEN.



APPENDIX I.

Mr. Bhagavan Das examined on Commission.

Benares, Jan. 31st & Feb. 1st, 1913.

Examination-in-Chief.

(B.D.) I was once asked by a Government Official about Mr. Leadbeater, but it was not during these Convention days to the best of my recollection. The talk arose in connection with the Central Hindu College, and that official said that the less Mr. Leadbeater had to do with the Central Hindu College, the better. I explained to him that Mr. Leadbeater had no official connection with the College. I believe he talked to me about the matter because I am the Secretary of the Board of Trustees.

I joined the Eastern School either in 1898 or 1899.

Note.—Mrs. Besant objects to questions and answers as regards Eastern School as being directly opposed to the order of the Learned Judge contained in the commission order. She has no objection to take questions and answers in a narrative form.

I have practically ceased to be a member of the Eastern School and have withdrawn my interest from it, though I have not formally returned the papers. I ceased practically to be a member because of a pledge of obedience to herself started by Mrs. Besant within it.

.

(B.D.) I observed an ever-growing tendency to person-worship in the Eastern School. I resigned my Corresponding Secretaryship of the Eastern School on account of the new pledge of obedience.

* * * * *

Cross-Examination by Mrs. Besant.

(B.D.) Both Mrs. Besant and myself worked together for the C.H.C. for all these years. We were practically like mother and son for all this time, and we used to talk over all kinds of things.

Q. (A.B.) Did the pledge of obedience in the Eastern School make a break in this close sympathy?

A. (B.D.) We often differed before also in opinion as to methods and policy within the Theosophical Society and C.H.C., and I almost from the very beginning of our acquaintance had to struggle against a tendency towards person-worship which I noticed in the temperament of Mrs. Besant. By person-worship, I mean both a tendency on her part to excessively revere one or two other individuals¹ and also herself to receive such excessive reverence. The pledge of obedience brought the difference of opinion to a climax. Since then I have thought it my duty to publicly oppose what I regard as Mrs. Besant's person-cult policy in the Theosophical Society and the C.H.C.

* * * * *

Q. (A.B.) Do you know of the great fuss made here on the 28th December 1911?

i. Refers to the 'Gupta'-Group. See *T. S. & E. B.*, Chaps. XIV, XV, XVIII, XIX.—B.

A. (B.D.) If you mean the fuss made by yourself principally over certain alleged superphysical manifestations at a meeting of the O.S.E., in the Indian Section Hall—I myself did not attend that meeting but heard of it afterwards.

Q. (A.B.) What fuss did I make over it?

A. (B.D.) You spoke about it at an Eastern School meeting held shortly after at which I was present at your special request. By fuss I mean all the statements made by you about that meeting¹ and later on published in a number of the *Theosophist*.

Q. (A.B.) That was made at an Eastern School meeting held under a promise of secrecy?

A. (B.D.) You were yourself good enough to relieve me expressly from such secrecy yesterday, and even otherwise your question itself would implicitly relieve.

Note.—Mrs. Besant at the beginning of the examination-in-chief of this witness relieved him from the promise of secrecy.

* * * * *

Q. (A.B.) You said that you had heard some gossip about a warrant [against Leadbeater] and your next sentence was "a high official had spoken to me." Was there any connection between these two.

A. (B.D.) No, I do not think so. But I learnt afterwards that another local gentleman had also had a talk with another government official about that time. Apparently this conversation had got abroad and laid the foundation for the gossip.

1. See *T. S. & E. B.* App. pp. xviii-xxii.—B.

Q. (A.B.) Did you know that Mr. Wadia had telegraphed to me, wishing to say that an injunction may be applied for, and in his ignorance of legal terms telegraphed to me that a warrant may be applied for.

[Mr. Leadbeater suddenly flitted from Benares to Sicily, passing through Bombay incognito. His departure was not even whispered of the night before. Next morning he was gone. It was esoterically said that an imperative "Master's order" had come during the night. Gossip said it was a warning from the local Magistrate. Mrs. Besant says it was a wire from Wadia using the term 'warrant' instead of 'injunction.' Anyhow she *was* scared. The question is, 'Would a good conscience have acted thus?'—B]

A. (B.D.) Now that you mention it I begin to remember that as part of the gossip that came to my ears there was some mention of telegraphic information about a warrant having been received from Madras. The other details I cannot remember having heard of before.

Q. (A.B.) It is not in connection with this that the Government official spoke to you?

A. (B.D.) No.

Q. (A.B.) Who was the high official?

A. (B.D.) I do not like to mention his name without first asking his consent.

Q. (A.B.) What reason had the high official for saying that the less Mr. Leadbeater had to do with the College the better for it?

A.—(B.D.) I cannot remember of any definite reason having been given by him, but my impression is that he referred to the bad reputation that was hanging around Mr. Leadbeater, and he gave the advice in the interests of the C.H.C.

Q.—(A.B.) Did he say anything about the pamphlets ¹ that have been sent to him?

A.—(B.D.) I do not remember his having said any such thing.

Q.—(A.B.) Had Mr. Leadbeater anything to do with the College in any way?

A.—(B.D.) Not directly that I am aware of, but it is well known that some of those who have been the very best workers of the C.H.C. in the past have now come into the movement known as the O.S.E., with which Mr. Leadbeater seems to be more or less closely connected. [See p. 78, lines 15-25.—B.]

* * * * *

Q.—(A.B.) You spoke to the worship of Krishna-murti and gave us as proof that a junior member of the staff put down his head on his (K's) feet. Is it unusual in India?

A.—(B.D.) Taking all the circumstances of the case into consideration it was very unusual with reference to the ideals of Sanatana Dharma that I understand the trustees wish to revive and impart in the C.H.C.

* * * * *

1. See Chap. XVIII, above—esp. pp. 295-296.

Q.—(A.B.) You spoke about the picture garlanded and with incense sticks. My own picture and Mr. Arundale's were similarly garlanded.

A.—(B.D.) I think. Yes.

Q.—(A.B.) Do you know that your own picture is treated in the same way in my room at Adyar?

A.—(B.D.) I do not know, and if it is so I can only say that I am very sorry.

Q.—(A.B.) You think boys should not have pictures of us and put flowers on them?

A.—(B.D.) Not in the way it is being done now-a-days, for it misappropriates their young emotions away from directions which I consider more desirable, the home, the natural parents, the old Dharma ideals.

Q.—(A.B.) Is not one of those ideals that the teacher is either equal or superior to parents?

A.—(B.D.) Yes, but I have drawn the distinction above by the use of the words : "in the way it is now done" (*i.e.*, by perpetual self-assertions and proclamations without proof of being Arhats and Jeevan-Muktas and Initiates and High Disciples, etc.)

Q.—(A.B.) Do you think that these portraits ought not to be allowed in the boarding-house?

A.—(B.D.) I think that the conditions should not have been created which have led to this portrait-worship and person-worship. To forbid these things now would only antagonise the persons concerned and as the phrase is "Drive the trouble underground" instead of weaning them away from wrong ideals towards right ideals.

Q.—(A.B.) I hear that you are likely to be principal of the C.H.C. You will then try to eradicate all these.

A.—(B.D.) It is not at all settled definitely yet who will be Principal after Mr. Arundale goes. There are already too many demands upon my time and energies to make me eager to accept the principalship. But if the Committee insist upon my taking it up then I should have to be guided by circumstances as to what to do to make the ideal of Sanatana Dharma more living to the students.

Q.—(A.B.) I think that the only portraits hitherto objected to by the College authorities are those of assassins and bomb-throwers. Would you have ours removed as well?

A.—(B.D.) The answers I have given above cover this question amply.

Q.—(A.B.) You said that the junior members of the staff started the O.S.E. Among those junior members was there Professor Unwalla, Miss Palmer and many other matured people including all the English members of the staff?

A.—(B.D.) I do not know the details. They did not take me into their confidence nor did they even consult me about the matter. The names that appeared in the O.S.E. prospectus are prominent in my mind.

Q.—(A.B.) Do you know that there are twenty-seven members of the staff who are members of the O.S.E.?

[This is valuable information. Note Arundale's "and Mr. Leadbeater" on p. 78, line 15, above.—B.]

A.—(B.D.) I had not counted up and did not know that there were so many.

Q.—(A.B.) Did you know that these include all the European Teachers in the Girls' School who have made the school what it is ?

A.—(B.D.) Yes, I know it, and that is why my sorrow is the greater. I have already said above that some of those who have been our very best workers in the past have come into this movement which I believe leads them into directions which are not what I regard as the true directions of either Sanatana Dharma or Theosophy.

Q.—(A.B.) You do not think that they have a right to their own judgment in the matter ?

A.—(B.D.) Surely, yes, they have—as much as I.

Q.—(A.B.) It includes (*i.e.*), the Order of the Star includes nearly all our honorary workers and those who are working on subsistence allowance.

A.—(B.D.) I believe so.

Q.—(A.B.) So that the person-cult judged by its fruits is very useful to the College ?

A.—(B.D.) No, because for twelve years the College grew and prospered exceedingly when there were no such person-cults pushed within it ; and since they have begun, all kinds of troubles have also begun. Gossip, partisan feelings, pryings and frictions of all kinds and occasional complaints from parents as to their boys' affections being weaned away from home.

Q.—(A.B.) Have you questioned boys as to obedience to me recently ?

A.—(B.D.) Some two years ago, before the Order of the Rising Sun was started, to the best of my recollection, information reached my ears that a sort of Inner Group was being formed by some members of the staff and some of the students of the C.H.C.—

[Refers to Arundale's Group, to which 'Jewels' 4 and 5 (pp. 71-120, above) are addressed.—B.]

Note.—At this stage Mrs. Besant objects to this answer as irrelevant and not arising out of the question.

Note—The answer then continues :

who were taking pledges of loyalty and devotion and obedience to either Mr. Arundale or Mrs. Besant. To the best of my recollection in April 1911, when Mrs. Besant was in Benares, in discussing with her O.R.S. affairs I asked her if there was any such group. She did not answer my question then. I believe some days later she told me that she had enquired of Mr. Arundale, and generally that there were no such strict pledges taken. Recently the name of a boy was mentioned to me with the information that he had a talk with some of the promoters of that group on the subject of the obedience. Then I sent for the boy and questioned him and he said that he had had such a talk. He said that one of those promoters of the Inner Group had asked him if he was prepared to give absolute devotion to Mrs. Besant and another had asked him : "Of course she will never do so, but if she were to ask you to shoot a man would you obey her?" This boy had hesitated and had then been told that he was not yet ready for the inner group.

[See p. 230, above. Here is Mrs. Besant's 'defence' in the *Theosophist* for June 1913, p. 311 :

All through the year 1912, Babu Bhagavan Das wrote vehemently against me, using the Indian Sectional Magazine as a weapon ; then he poured out accusations against me when the commission in the late suit went to Benares—irrelevant attacks which would have been stopped in any Court, though the Commissioner was powerless to prevent them. Among other things he said that a student of the College had been asked, in relation to admission to a certain group, if he would shoot anyone whom I ordered him to shoot ! The three persons who were present with this student—one P. N. Sapru—state positively that no such question was asked, and that this student made a wholly false statement when pressed by Babu Bhagavan Das in the attempt to obtain something from him to harm me. The reason for all this is now obvious : all this 'evidence' was not used in Court, but *The Hindu* and *The Leader* have printed it ; it was all given that it might be published in order to injure, not for the purposes of the suit, with which it had nothing to do.

I shall spare you—perhaps for want of space—the remainder of Mrs. Besant's *howling* counter-attacks (no soberer term will qualify a defence of the sort) on pp. 312-314 of the same Magazine.

Let us merely observe :

1^o That Mrs. Besant's own instructions quoted on pp. 227-28, above, make us conceive such a test as not at all improbable.

2^o That Mrs. Besant, as usual, misrepresents her opponents by masking the purely hypothetical nature of the question said to have been put to Mr. Sapru—thus enabling her to wind up with a sarcastic note of exclamation, highly suggestive to her devout readers.

30 That the "three persons" that give Mr. Sapru the 'lie direct' are themselves strictly-pledged followers of Mrs. Besant who, abhor shooting as they well may ("Of course she will never do so"), would certainly not—following her holy example—jib at a pious lie to save the Holy Cause. I put it to you which is more worthy of belief—a spirited student of high parentage and brilliant promise who, while admiring Mrs. Besant (in blissful ignorance of her esoteric aspect) enough to volunteer for service under her, had nevertheless enough conscience and courage to refuse—in the face of his teachers who urged it—to take a pledge of blind obedience—Who is more worthy of credence, I say—such a student or three conscience-forsworn devotees of the Arundale type—himself perhaps included?

Mrs. Besant's is the responsibility for publicly naming the boy. I had not read the 'defence' in question when I wrote the footnote on p. 230, above.—B.]

Q. (A.B.) Did you ask Mr. Arundale and Mr. Samant if such a shocking question had been put to Mr. P.N.S.?

A. (B.D.) I am not prepared to mention any names. I did not ask any one of the promoters. The question need not have been so shocking, but it might have been put quite playfully. Mrs. Besant herself recently (*i.e.*), a little while ago in the course of her cross-examination within the hearing of all present here, said that she was putting one of her questions playfully.

Q. (A.B.) Did you tell the boy that I was going insane and had been insane for six months?

A. (B.D.) I do not remember if I said any such thing to this particular boy or used the precise words mentioned, but when Mrs. Besant's self-declarations of Arhatship, Jeevanmuktaship and the practical impossibility of her making any mistakes have been pressed on me by those who believe these things, I have said now and then to them with reference to her public policy in the Theosophical Society, etc., that I have regarded her as my second mother, and I can only think of her present ways as due to some disease of mind.

Q. (A.B.) You have issued a pamphlet calling me "Lear"?

A. (B.D.) The pamphlet which Mrs. Besant refers to was a confidential circular which I sent to all the members of the General Council of the Theosophical Society. I sent a copy to Mrs. Besant herself, and, with reference to various whisperings within the Theosophical Society as to my disloyalty to Mrs. Besant, I stated in that paper that I was as loyal to Mrs. Besant as Cordelia to King Lear. I cannot remember any other pamphlet than this in which I used those names. If one is shown to me I will be able to identify.

. (Continues on p. 253, above.)



APPENDIX II.

ADDITIONAL NOTE TO CHAPTER X—PAGE 148.

On the Defence of Mr. Leadbeater.

If Mr. Leadbeater cannot be trusted to see for himself (physically, astrally, mentally and spiritually) that his opinion is esoterically *right*, while hers is but exoterically *expedient*, how can he be trusted to see for us what will happen in California six hundred years hence? How can he be trusted to find out for Annie Besant who the Coming Saviour's vehicle may be?

If Annie Besant trusts his vision as to mere topical facts, how much more must she not *in pecto* trust it as to principles of conduct which, moreover, continually embody themselves (and thereby refute or prove themselves) in act and fact, throughout the immemorial past, the present and the future '*seen*' by him?

I say that by installing *him* on the accepted seer's tripod, she has enthroned as *righteous* his views, his advice—nay, whatever uncouth acts of his she has been screening.

I say that while she trusts—and makes her followers trust—that man *as seer*, whatever *else* she may profess is merest humbug—a sop to quiet Mrs. Grundy while Annie Besant works her potent will (and grafts what else?) upon the world unchecked.

Note that there *has already been* sincere sexual experiment—risky as all experiment with forces more or less untried—pushed further than anything Annie

Besant and her associates have ever done. Enquire about John Noyes and the "Oneida Community," read Mrs. A. B. Stockham's book, *Karezza*, and you will find that those experiments were conducted—initiated, pursued, deliberately ended in their communal aspect—without any of the subterfuges which we find Mrs. Besant resorting to. You will find that the physiological basis of this social revolution is set forth by Mrs. Stockham without any of the shuffling Mrs. Besant seems to think necessary for foisting Leadbeaterism upon the world—for that is what all her tactics about to.

Now I say that the subterfuges employed by Mrs. Besant, compared with the straightforward work of social experimenters like John Noyes and the straightforward exposition of revolutionary social writers like Mrs. Stockham—prove that what Mrs. Besant and her colleague are ushering in is not sincere experiment (however risky) but parlous esoteric social vice. For vice alone needs falsehood to shield it, and what uses falsehood as a shield is vice. Truth may require graded transparencies which true concern for Good spontaneously suggests. *Truth never hides behind a screen of lies.*

Some people think to exonerate Mr. Leadbeater by saying that in all his works there is no reference to sexual topics—save perhaps an occasional reminder as to the need for celibacy in occultism. They also point out that naturally pure boys who came under his influence received only the commonplace advice which all the young Grundys are content with: diet, exercise and so on.

Now it seems to me that this can be worked just the other way :

1^o Had Mr. Leadbeater had any sensible advice to give on the question, he would have ere now, on the basis of his ripe experience, published books of sexual advice to boys, suited to theosophically-inclined families, following the example of Dr. Stall and others, while unhampered by popular dogmatism. No Theosophist has yet tackled the subject (barring a couple of chapters in my *Making of the Better Man*)—a pretty big hole to fill.

2^o While reserving special treatment to boys already in the grip of vice (a delicate and not unfrequently unpleasant task) he would have far more willingly tackled the subject in all its bearings face to face—with clean-minded boys and men, instead of palming off mere exoteric platitudes on them. He would have known that they had at least as much need of sound knowledge and as much right to it as the victims of premature vice, and he would have told them many things that might have brightened their lives, single and married, and would have made them wiser husbands and fathers. Above all things he should have helped them to focus their minds squarely and healthily upon the whole uncanny subject—artificially made so by civilised society. My own experience with him was that he communicated suggestive papers and books (some of them dangerously so) and let fall—in answer to some tentative question—a remark of which the significance struck me only eight years later. He never entered into a frank and explicit treatment of the subject, although several occasions might have

warranted it. Although I was no prude, he seemed as ashamed of broaching the subject with me as any normal, secretly-trespassing male product of our civilisation could have been. That man was certainly not a healthy-minded teacher of sexual hygiene.

ADDITIONAL NOTE.—If Mr. L.'s intent was purely didactic, why have not *other* letters of sexual advice from him to his pupils been produced, just to show how different they were in *tone* and spirit from the 'spurious' Cipher-letter? However one might have differed as to the 'advice,' would they not at least have furnished indications of his purely didactic *intent*?

CLIPPINGS.

The Theosophist, July 1913, p. 468.

"After a while the public will recognise that the steady defence of Mr. Leadbeater and the rallying round him of the T.S., does not mean that Theosophists are indifferent to morality, but that *they know* that he is a man of pure and noble life, and this cannot be driven out of their knowledge by libels *manufactured in America* and taken as *evidence* in Madras without proof. *When the present illusion is over*, people will recognise that, as so often before in history, they have been betrayed into shameful injustice." [Italics mine—B.]

ANNIE BESANT.

NOTES:—"They *know* . . . ". . . outside bath-rooms, apparently.

"Libels etc." were so little taken "as evidence" in Madras that they had no effect beyond

showing that Leadbeater was a man about whom uncanny rumours had gathered for years, and as to whose relation with his boys a father might well be anxious. Hence Mr. Leadbeater was—as Mrs. Besant triumphantly claims—fully '*cleared*.' Surely this would not have happened had those 'libels' been taken 'as evidence.' Yet we are thankful that they are filed on record, and are certainly valid *indications*, seeing that Mrs. Besant has never disproved their genuineness. See Chapter XVIII.

"When the present illusion is over" means "After the illusion which I am strenuously endeavouring to create is successfully clinched."

Poor Public!

The Theosophist, August 1913, p. 625.

Mrs. Besant's "Letter to the Times."

(Re NARAYANIAH vs. BESANT.)

Sir,

Returning to England, I read your summary of the above judgment. You will, I am sure, permit me to correct an error of fact. The Judge did not say that Mr. Leadbeater was "an immoral person;" that was the distorted version sent out by a hostile agency in Madras. The judgment as signed by the Judge states that Mr. Leadbeater holds opinions "which I need only describe as certainly immoral." The Judge rejected the accusations of the plaintiff as to immoral conduct, and stated that the plaintiff had "attempted to strengthen his case with lies," an opinion which

your summary omits¹. Most men hold the immoral opinion that a man is not greatly to blame if he should yield to his 'natural passions,' and I have known doctors even advise this course where marriage is impossible. Governments provide facilities for celibate soldiers, and few care that thousands of women are thus ruined. Yet it would hardly be fair to characterise as "an immoral person" every man who does not insist on absolute celibacy outside marriage. Personally, I hold that all advice save that of absolute celibacy outside marriage is immoral, but would not venture to brand as "immoral persons" all who hold a more lax view. *Every one who knows Mr. Leadbeater personally is aware that his conduct is impeccable whatever his academical opinion may be*, and that this opinion is based on the *desire to shield women from ruin* by a sin which destroys the woman for life while the man goes scot free.

Sincerely,

ANNIE BESANT,

Theosophical Society, 82, Drayton Gardens, S.W.
May 31.

[I suppose Douglas Pettit and the other boys mentioned in Chapter xviii, above, must be included among "those who know Mr. L. personally."—B.]

1. And which the next judgment (on appeal) has considerably modified in Mr. Leadbeater's *disfavour*, exonerating Mr. Narayanan. A remark subsequently made by Lord Parker in the Privy Council was quite unjustifiable, as the evidence was not gone into *there*.—B.

APPENDIX. III

—————
Mrs. Annie Besant, Arhat,

AND

Messenger of the (neo-theosophic) Christ,
'forgives' the Lord Bishop of Madras for doing
his Duty according to his Lights.

* * *

I.

The Theosophist, Jan. 1914, p. 631.

MRS. BESANT CHALLENGES THE
BISHOP OF MADRAS TO DEBATE

The following letter appeared in the *Madras Standard*, after it had been sent to the Bishop of Madras by Mrs. Besant.

MY LORD BISHOP,

You have thought fit to put your name to a pamphlet¹ attacking "Mrs. Besant's Theosophy" in which you seek to fasten on me advice I have always repudiated, and to represent this as my "Theosophy," ignoring the whole of my teachings on Theosophy for twenty-four years. You have further permitted your name to be used to endorse an electioneering attack on myself², without troubling to look into the

1. Refers to the Rev. Thompson's pamphlet, mentioned and quoted in Chaps. X, XI, XIII, above.—B.

2. Refers to Mr. Eugene Levy's book, *Mrs. Besant and the Present Crisis in the T. S. H. J. Heywood Smith*, 47, Redcliffe Square, London, S. W. 1s. net. Vyasashrama, Mylapore, Madras, 14 annas.—B.

official documents, which show that the forfeiting of the German Charter was due to the infringement of the Constitution of the Theosophical Society ensuring liberty of opinion to its members ; that the General Council, of which I am the Executive Officer, ordered the cancellation on the above ground; that the German General Secretary declared that the German Section had ceased to exist, five weeks before I declared the Charter forfeited, and transferred it to German Lodges who were faithful to the Constitution.

Your authority, my Lord Bishop, is being used to deceive the public ; you have attacked me by name, and have represented as my "Theosophy" advice for which there is no word of support from me¹. You know that, in the poisoned atmosphere created in Madras, chiefly by the libels constantly appearing in *The Hindu*, there is no chance for me of legal redress if I should bring a suit against you. I therefore take the only course left open to me, and challenge you to make good your statements in a public debate on : "The relative morality of Church Christianity and Mrs. Besant's Theosophy." You cannot refuse to defend your position on the ground that I am a woman, for you have attacked me, a woman. You cannot refuse on the ground of your dignity, for my name has weight in every civilised country, while you are but little known outside your diocese. You cannot refuse because you are the recognised spiritual head of the scattered Christians of the Anglican Church in the Madras Presidency for I am the elected head of over 23,000 people of education, standing and culture

1. See Chapters X, XI, XIII, above.—B.

scattered over the civilised world. You cannot refuse because in the world of literature you hold a higher position than I for my books are circulated by tens of thousands yearly, while yours? I do not know. Above all, as a gentleman, you cannot refuse to meet the woman you have slandered and justify what you have said. If under these circumstances you should refuse, the public will know how to judge between us¹.

Since I came to India twenty years ago, I have made no attack on Christianity; indeed I have made none since I entered the T.S., and my works and lectures have brought back to the great faith many who had left it in despair. Your missionary supporters have libelled me everywhere since first I set foot in India. You hate me, because I have checked the tide of perversion which was flowing high when I came here, and because I strengthen the young in their own faiths. Your adherents insult me on every possible occasion; they close all their halls in Madras against boys' societies when I am asked to speak or to preside; Mr. Leith throws back in my face a subscription asked for, on the ground that I am too immoral even to give a few rupees to fishermen; and your friend

1. Note that until a certain date when the Lord Maitreya gave permission to fight, Mrs. Besant sedulously refrained from controversy and laid an "embargo" upon her "captains" to the same effect. This she accounted holiness, and compared herself to the Himalaya at which snakes hiss in vain. But when the gentle old Bishop does likewise—oh, Lord! The subsequent extract shows what the style of the controversy would have been. She would have challenged the Bishop to prove that the Anglican Clergy did not teach.....Leadbeaterism! And this woman claims to be an Arhat dealing with beloved *lesser souls*!!!—B.

The Hindu reports the petty insult; I do Mr. Leith injustice; he was willing to take my money provided my name did not appear on the receipt. I know that is only a survival of the spirit that slew Hypatia; that burned the heretic¹, whether the stake were lit by Rome or by Geneva; that tore out the tongue of Vanini ere it butchered him; that gave birth to Torquemada and to Alva. Now it cannot kill or imprison; it can only slander².

So much the greater your duty, my Lord Bishop, to defend on the open platform that which you are circulating through the press. When you were consecrated, you were bidden to be to the flock of Christ "a shepherd not a wolf." To me it is as a wolf that you are acting. You may retort that I am not of the "flock of Christ," and that therefore you may give me a wolfish bite³. Dare you say that I am not one of those "other sheep" of whom the Christ spoke, who hear His voice though not of your narrow fold? If you refuse my challenge here, I appeal to Him as Judge between us, and in His presence, my Lord Bishop,

1. She is referring to *her own past incarnations* as Hypatia and Giordano Bruno.—B.

2. Note that the 'slander' in question (Chaps. X, XI, XIII, above) has been admitted as fair by two Courts in Madras, and is confirmed by *her own words*: "Which of us could have done otherwise in such cases?"—B.

3. One cannot help thinking that Mrs. Besant must have occasionally been a fishwife in past incarnations. Put this side by side with Mr. Arundale's eulogies on p. 108, and in the Foreword, above.—B.

you will be compelled to answer whatever you may do here¹.

ANNIE BESANT.

ADYAR,

13th December, 1913.

II

Mrs. Annie Besant's Editorial Remarks in THE ADYAR BULLETIN, January 1914, p. 3.

"Henry Madras" has put himself [?] into a position that must be intolerable to a gentleman and a Christian. He endorsed a *scandalous attack* on me issued by a mixed set of missionaries, representing Mr. Leadbeater's advice as *approved* by me, and as my Theosophy. I challenged him to a debate on the morality of Church-Christianity and Theosophy. He wisely, if *unchivalrously*, declined. Then Major Peacocke wrote to him pointing out that no honest and fair-minded person could respect him if he *insulted a woman* without either proving or retracting the calumny. Thereupon the Bishop shifted his ground, and, evading the point, raised a new one on Theosophy in general. Major Peacocke returned to the point of the slander, and the Bishop says feebly that he hopes the Major will "not accuse me of slander because my judgment upon 'Theosophical Occultism' differs from your own." But the slander lies not in the Bishop's judgment of Theosophical Occultism, but in the falsehoods about myself personally to which he has given the support of his name.

1. Perhaps Mrs. Besant herself will be too busy answering for some of *her* esoteric deeds, to attend the good bishop's trial in the High Court of Kingdom Come.—B.

I feel sure that all men and women of honour will condemn his action, as well as the shuffling excuses he makes for it. Would it be a slander if I said that Mrs. Whitehead approves drunkenness, because she believes in the Bible, which bids us to give wine to the heavy hearted. "Let him drink and forget his poverty and remember his misery no more"? Yet that would be less of a slander *than his ascription to me of a view I do not hold*, labelling it my Theosophy. It is one thing to disagree with opinions; *another to libel an opponent.*

Says the Bishop in a 'Pastoral Letter':

"We Europeans can do very much in India to cultivate a more kindly feeling towards our Indian brethren. It ought to be constantly on our conscience whether we are thinking, feeling, acting, speaking and writing in a truly Christian spirit with regard to the men and women among whom we live and with whom we come in contact. Let us try to put away all unkind, contemptuous thoughts."

May the Bishop ask himself whether he shows a "truly Christian spirit" to Theosophists! [And may Annie Besant ask herself whether she shows a truly Theosophic spirit to the Bishop!—B.]

[*Italics mine—B.*]

[NOTE.—I publish the above as a landmark, as it was this treatment of the kindest of Bishops, following upon his endorsement of Mr. Thompson's pamphlet (p. 33, above, and Chaps. X, XI, XIII,) which drew me out into the field of newspaper polemics (see pamphlet, '*The Latest Phase of Besantism*', reprinting my letters to '*The Hindu*'); and largely determined the tenor of this book.] See Appendix IV.

APPENDIX IV.



ONE OF MRS. BESANT'S PLEDGED OFFICERS RAISES A
PERTINENT BRISTLE.

[The following letter from one of Mrs. Besant's pledged Esoteric Trustees goes far to justify the Bishop's misgivings in regard to the Besant-Leadbeater brand of 'Theosophic [?] Occultism.'—B.]

Copy of Exhibit 57 in C. C. No. 1778 of 1913.

POONA, 23rd, Aug. 1906.

DEAR SISTER ANNIE.

After reading your E. S. T. letter regarding Mr. Leadbeater I have thought fit to write to you, as it appears to me that the well-being of the T. S. must seriously be taken to now.

The whole of L.'s attitude seems to indicate that he believed the foul practice was permissible in occultism and that his Master would not object to it. (You say that "in fact excitement and misuse of the sexual organs is one way of stimulating astral powers and is largely used in some schools of pseudo-occultism.") Is this statement correct? Who is there who can say that *he has personal knowledge* that a particular person took to exciting and misusing the sexual organs and thereby acquired astral powers? We are too apt to make these statements too lightly. It is hardly correct again to speak of so-called pseudo-occult schools and that they largely take to sexual practices for gaining occult powers. (You have put it as a fact before the E. S. T. members that excitement and misuse of the sexual organs leads to the acquirement of astral powers.) There are good, bad and indifferent members [Not complimentary to Mrs. Besant's discrimination!—B.], and the sexual instinct once getting the upper hand in some members, your statement may be taken hold of and the practice resorted to, to have some inkling at least of astral powers.

(In trying to answer an awkward question you have made the statement that Leadbeater may have acquired astral powers only.) He, however, cannot be said to possess merely astral powers. He has written a regular manual on the *Devachanic Plane*, and in other books of his, and speeches and pamphlets, he has spoken and written about higher planes in great detail.

True Copy.
ANNIE BESANT.

Letter from N. D. Khandalavala
to Annie Besant.—A.B.

[For N. D. Khandalavala, see p. 381, above. One would like to see Mrs. Besant's answer to "Dear Brother Naoroji." It has probably entirely satisfied him, since he now stands pledged to her as Esoteric *Educational* (N. B.) Trustee, and therefore *Section* member.—B.]

APPENDIX V.

SUPPLEMENTARY NOTE TO CHAPTER XXI.

(Page 480, above)

The Commonwealth, 14th Aug. 1914, p. 141.

Mrs. Annie Besant and India

We take from *The Kesari* : "From the summary of her speech that we have given above it will be clear how much alike are her opinions and the opinions of the Nationalists. Her determination to take active part in politics, and the speech in England, clearly show that the Congress party and even the Nationalists have a strong supporter in her. Mr. Brooks, who has left the Theosophical Society on account of difference of opinion in Theosophical matters, warns us through *The Hindu* to be careful to see that she does not thrust her Theosophy into her change of activity. But we do not think that the warning,

though not quite out of place, is worth consideration, for the political movement has not been started by Mrs. Besant. She has only joined it. It is really a backbone to our movement when a personality like Mrs. Besant, learned, active, and capable, joins it. We do not think she is likely to leave it once she has set her mind upon this activity. We feel sure that the people will welcome her activities, and the political leaders will receive her with all their heart. Mrs. Besant by her birth has a right to speak on certain questions with greater frankness and boldness than any Indian political leader can do ; and by using it, if not here, at least in England, if she succeeds in strengthening the political movement and making it a success, she will have earned the gratitude of the people in her old age, for doing good to India, not by her Theosophy but by her political activity—and we pray she may succeed."

[See how one mistake (unless acknowledged) leads to another. But for the initial error of some muddle-head on the staff of the *Hindu* bowdlerising my letter (p. 407, above) so unintelligently as to mask the very *sense*, and but for the further oversight of not publishing my subsequent correction (is Mrs. Besant making esoteric converts among the staff of the *Hindu* ?)—the *Kesari* could not conceivably have strayed into the error of imagining that I was "warning (it) to be careful to see that she (Mrs. B.) does not *thrust her Theosophy into*" Indian Politics.

What I did say was that Mrs. Besant's 'Theosophy', (now exposed) would in future (unless *repudiated*) serve as an index to the unreliability of her *person*, and that the thrusting of an unreliable *person* into any movement meant infection of that movement with unreliability—perilous in proportion to the person's importance. Now Mrs. Besant cannot be relegated to a back seat *anywhere*, and the *Kesari's*

hailing her with glee and looking forward to "the political leaders receiving her *with all their heart* ;" its invitation to *her* to enter *the very backbone* of the political movement (presumably with a view to stiffening [! ?] it)—all this is appallingly suggestive in the light of all the devious trafficking which this book partly discloses. Even with my limited knowledge of pathology, it suggests political spinal curvature, locomotor ataxia, cachexia and God knows what insidious complications.

Also the statement about my having "left the Theosophical Society on account of difference of *opinion in Theosophical matters*" is superficial to the point of being misleading. It would be truer to say that I left the Society because it was so manipulated that active participation in its public work was made to imply support of *persons and methods*—not merely "*opinions*"—which I could not conscientiously countenance, much less support. I trust I have given enough reasons in this book to be spared further platitudes of the sort here referred to.—B.]

N.B.—The *Kesari*, of Poona, is an organ of advanced Indian political opinion, once intimately associated with Mr. Tilak.

NOTICE. I have repeatedly referred to the revised Edition of *Mrs. Besant and the Alcyone Case*. I am sorry to find that the additional parts of the book have not yet (Aug. 20th) been given to the Press. It will be supplied as soon as it is available.

(Vyasashrama, Mylapore, Madras.—Re. 1-0-0 only.)



Order from

“[^][^] VYĀSHRAMA” BOOKSHOP, Mylapore, MADRAS

THE
Theosophical Society
AND ITS
Esoteric Bogydom.

A Study In the Sifting of Chaff from Grain

Part I.

By **F. T. BROOKS,**

The author of this book (the first of a Series dealing with the Theosophical Society's mysterious history from an *essentially Theosophical* standpoint, using the term in its best and truest sense) holds that Mrs. Annie Besant has abused her double trust as Head of the Esoteric Section and President of the Theosophical Society. He declares all genuine Theosophists—who hold the *Principles* of the Theosophical Movement (as embodied in its Motto and professed Objects) more sacred than sensational psychic revelations and emotional relationships with *persons*—released from all allegiance to her and her associates.

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VIII. What the author wrote in 1912 (greater part hitherto unpublished) concerning his perplexities about the situation in the T.S. A most entertaining and thought-provoking statement.

IX. The strange adventure of Mrs. Gysi—the first sign of solid opposition to Mrs. Besant from her own *psychic* standpoint (which is not the author's standpoint).

X. The inestimable benefit derived by the author from his study of Ancient Indian Scripture, pursued against Mrs. Besant's suggestion. It was largely *this* that saved him from the glamour of her influence.

NOTE. The author's purpose is throughout essentially **constructive**—destructive only to obstruction, and above all *covert*, or underhand obstruction. The first constructive result of his mental and moral battle with the 'pseudo-occult' canker at the heart of the T. S. will be found in **The Making of the Better Man.** (Continued overleaf.)

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